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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME III. NEW YORK, THURSDAY, SEPTEMBER 25, 1851. NUMBER 147.

THE INDEPENDENT.

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The BOSTON OFFICE of *The Independent* is at the Literary Agency of G. W. LIGHT, No. 3 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and B. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev HENRY WARD BEECHER, (✻) are enlisted as stated contributors to the editorial columns.

Domestic Correspondence.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, IOWA, Aug., 1851.

To the Editors of the Independent:—

GENTLEMEN:—The appeal from our General Association in behalf of our feeble Congregational churches for aid in erecting houses of worship, which has been sent to you for publication, will, I trust, receive attention from your readers. In addition to the importance of such assistance in planting the Gospel, which is the first consideration, there is a secondary one, which should have some weight also. I refer to its bearing on our denominational interests. Hitherto Congregationalists have been to an unprecedented degree indifferent to the extension of their own scriptural and excellent system of polity, and have practically, to a great degree, *in their Home Missionary operations*, been propagating another. The facts stated by Mr. Coe before the General Assembly at Utica deserve to be pondered. They show to what an amazing extent the process alluded to, of advancing the interests of another denomination, has been carried by Congregationalists. On these facts I propose to make some remarks in a future letter. At present I only refer to the matter in order to suggest that, by responding to the appeal alluded to, and aiding Congregational churches at the West in erecting houses of worship, something can be done towards avoiding in future the error of the past. Presbyterians, both old and new school, are operating extensively in this manner, and it is continually urged as a consideration in new settlements, that if they adopt the Presbyterian polity in forming a church, they shall receive pecuniary assistance in putting up their meeting-house; and it has an influence in deciding the question, and especially if the number of Congregationalists and Presbyterians is nearly equal. If our system *is* valuable, and its influence in shaping the character and habits of a community, and in promoting piety *is* as great as all past experience has shown it to be, in Old and New England, then we ought to prefer it and to seek to propagate it by all Christian and honorable means—not in a spirit of opposition to others, nor by pulling down other organizations, nor hindering other denominations in their efforts to do good, (God forbid), but by liberal contributions to sustain our own missionaries, and to afford them all needed means of usefulness and success, of which a house of worship is one of the most indispensable.

I have read with interest your editorial in *The Independent* of the 24th ult., on "The Missionary Societies at the West," and their connection with the slavery question. You say well that the West (meaning the western ministers and churches connected with the A. H. M. S. and the American Board) is nearly unanimous in its opinion that "slavery must be rooted out of the churches, and discountenanced by all missionary associations." And again, "The sentiment of the western churches against slavery is clear, decided, and unanimous." It will admit of no compromise with the system. But the question is, *are* our missionary associations "discountenancing" slavery as far as they can and ought to do it, or are they not rather practically countenancing it? This is the great question on which light is wanted, and which once settled will, as I believe, determine the course of the great mass of their supporters and friends both at the East and the West. So far as the American Board is concerned, I am not aware that they are not doing all that they can do consistently, although I would for one rather that they should give up the Indian missions, which are Old School in their affinities, to the Presbyterian church, and thus take away all ground of complaint. But as to the A. H. M. Society, I confess I have my doubts whether they are doing all that they ought to do to "discountenance" slavery.

And here let me say, that I have never been accused by those who know my views, of being *ultra* in my opposition to slavery. On the contrary, some of my brethren have complained that I was "behind the age." I have always been a warm friend, and to the extent of my ability a supporter, of the two great missionary boards referred to, and have always opposed in our ecclesiastical bodies any rash action or harsh expressions in regard to slavery and slaveholders. But of late I have begun to feel deeply that the A. H. M. Society ought to go a step farther than it has yet gone. If I understand its course aright, it affords aid indiscriminately to all churches in slave States that apply for it, that are recommended by the proper persons, without inquiring whether they do or do not tolerate *sinful* slaveholding in their members. I use this phrase because there is a dispute as to whether *all* slaveholding is wrong or not. All in the free States admit that some kinds of slaveholding are sinful, but some deny that slaveholding is a sin *per se*, and therefore affirm that there may be slaveholders who are doing right and are justifiable in sustaining their relation to their slaves. I say, the Society does not inquire of the churches aided what is their practice as to slavery, and yet it is not doubted, I presume, that a large proportion of its churches in the slave States tolerate such slaveholding as few northern Christians would justify. The officers and patrons of the Society do not doubt this, and *slaveholders know that the are aware of it*. Now does not the fact that the Society sustains missionaries in such chu ches who coöperate with them in countenancing slavery put the Society in a position of countenancing it also? And does it not serve to quiet the consciences of the members of those churches? There are multitudes of ministers and private Christians who sustain and coöperate with the A. H. M. Society who would not belong to nor minister to many of the churches aided, on account of the slavery connected with them. *Now is it right for them to aid others in doing what they would not do themselves?* I could not be pastor of many of the churches aided, and therefore I do not see how I can sustain another in a position which I do not think it would be right for me to occupy, because involving sin.

I know it is urged that the Society is not authorized to exercise discipline or to prescribe terms of communion to its churches, and I subscribe to this. But are they not bound to refuse to be connected with churches that *notoriously* patronize sin, and recognize among their members those who openly indulge in it? It is generally believed, and even by the officers of the Society, that there are *some* in most of the churches aided in the slave States, who hold their fellow-men *unrighteously* in bondage, whatever may be true of others. Now suppose it were commonly reported and generally understood that the missionary churches in Iowa admit polygamists or drunkards to their communion, and that the ministers do not publicly, nor are they allowed even privately, as a general thing, to testify against the practices involved, but are compelled to coöperate with their churches in receiving and retaining those who are guilty of it, would it not be the duty of the Society at once to withdraw all aid from such churches, and thus "discountenance" the evil? Would it not countenance it if it did not? And if it did not, would it be sustained by the cluches at the East? Surely not. And why should not the same thing be true in regard to *sinful* slaveholding, if it really exists in the churches aided?

The *real* question then, first of all and back of all, is, whether such slaveholding as it is generally agreed is wrong, is tolerated in the churches aided in the slave States, and by the missionaries commissioned there by the A. H. M. Society? There are few, I think, who will deny this, that are not defenders of slavery in general. How then can we hesitate to say that the Society should cease to aid such churches, and thus to discountenance their sin? It is not enough to say that the opinions of the officers and patrons of the Society are known; they *practically* say that it is consistent with a Christian profession to be a slaveholder from selfish motives and for selfish ends. It is not enough that the missionary is himself personally hostile to the system of slavery, if he can do and say nothing against it, but on the contrary acts ministerially as though it were right and perfectly consistent with the principles of the Gospel. There is not a missionary of the Society in the slave States, or at least there are very few, that would dare to express an opinion publicly against slavery, or that could secure, or would dare to institute a disciplinary process against one of his members for any but the most gross and flagrant abuses of slavery; and even then *he would not base his charges on anything* connected with slavery, but would prosecute the wrong doer just as he would any other man for doing the same thing in a free State.

Now these I believe to be facts. If they are not so, I shall be glad to have the contrary shown, and shall be thereby greatly relieved in view of my connection with the Society. We have ministers laboring in this State who first went as missionaries to Missouri, and who testify that these things are so there. They in fact were compelled to leave that State on that account, not being able conscientiously to act as ministers to the missionary churches there. Missionaries, indeed, on going into that State, are cautioned by some ministers on the ground, not to meddle with the subject of slavery; and I am credibly informed by a clergyman of high standing, that a Doctor of Divinity some time since told the students at an eastern theological seminary, whom he was urging to go as missionaries to Missouri, that they must "seek for grace to keep silence on the slavery question."

Such being the case it has become clear to my mind that the A. H. M. Society ought to refuse to aid churches in the slave States that they have every reason to believe countenance slavery. They ought, in the present posture of affairs at least, to take measures to satisfy themselves that those which they aid do *not*. And in urging this course I only desire them to *carry out the principles which they have already adopted* in reference to commissioning slaveholders as missionaries. *They refuse to do it universally*. But why, and yet allow their missionaries to receive slaveholders to their churches? If slaveholding is right, then missionaries as well as private Christians may practice it. If it is wrong in missionaries, it is wrong in private church-members. If the Society takes the responsibility of refusing to commission slaveholding missionaries, why should they not also refuse to aid slaveholding churches? Such are my thoughts. I hope we shall have those of others set before us, and by kind and Christian discussion that we shall ultimately be able to see eye to eye, and apprehend the right. What is truth and what is duty is what we all wish to ascertain.

I will only suggest in conclusion that it is worth noting, that *all* the slaveholding churches connected with the A. H. M. Society are Presbyterian. Were Congregationalists alone in their Home Missionary operations there would be no trouble on this subject. For one, I should be willing to give up the work in the slave States to the Presbyterians. A Congregational Home Missionary Society might take the ground I advocate without difficulty, and unite the whole body of our Congregational ministers and churches in the work. Many are now drawing off year by year, and others that hold on to the present Society feel uneasy, and have many qualms of conscience as to the propriety of their course. Particularly is this true in the West, and as you say, the public sentiment of the West is not to be despised because it is the West. It will make itself felt by and bye; and it will not be an unimportant question, With what Boards are its sympathies, and in what channels shall its benevolent contributions flow? Let any one study the article in the *Home Missionary* for July, on the Last Census, and let him travel over the rich prairies, and behold the expanding settlements, growing trade and wealth, and increasing towns and cities of the West, and he will realize that its coöperation in any benevolent enterprise is not unimportant.

Respectfully yours,
J. C. H.

* If the question is asked, "Shall we then refuse to send the Gospel to the destitute in the South?" I answer, Yes, if we cannot do it without countenancing sin. Let us not do evil that good may come. We will go and preach the Gospel there if we can preach the whole Gospel in its purity; but if this is refused and we are persecuted for the Truth's sake, then we must take the alternative prescribed by our Savior, and shake off the dust of our feet and turn to others who will listen to the truth.

One word also as to ecclesiastical action. I understand the A. H. M. S. to take the ground that it is merely the disbursing agent of the churches, and that it will obey instructions. If so, then I hold it to be the duty of every individual, and of every ecclesiastical Association or Presbytery or Synod, to speak out its views.

APPEAL

IN BEHALF OF THE FEEBLE CONGREGATIONAL CHURCHES IN IOWA.

At a meeting of the General Association of Iowa, in July, the committee appointed the previous year to "suggest a plan for securing pecuniary aid for feeble churches in erecting houses of worship," made a report, and the undersigned were designated to carry the plan into effect. In the discharge of that duty we herewith respectfully submit the aforesaid report to the consideration of the older and abler churches of our order, and would solicit for it their serious and candid attention. Whatever may have been the case heretofore, it is now the general if not the universal opinion of the most experienced laborers in the missionary work in this State, that it is an object of great importance, and that there are cases in which a wise Christian policy and *economy* dictate the appropriation of a small amount of funds to aid in church building, and that no better employment of it can be made. And in corroboration of this opinion, we may state that other denominations have adopted the plan, and that it has tended greatly to increase the number and strength of their churches, to extend the usefulness of the ministry, and *to lessen the length of time during which they are dependent on missionary aid*. It is not designed to make an indiscriminate appropriation of money contributed for this object to all who may desire aid, but only to such churches as really need it, and in cases that are important, and to the smallest extent that will secure the erection of a house. As a general thing *one hundred dollars* will suffice; and yet, small as the sum may seem, it is often indispensable, and will secure the erection of an edifice which otherwise would not be built, or at least not for a considerable period. The amount appropriated is designed to be in the form of a *donation* rather than of a loan. This is preferred for several reasons: It avoids the trouble and complicated business connected with a system of loans; affords a greater stimulus to the church; leaves it unembarrassed; and the amount will be quite as readily refunded in case of future ability, for a similar purpose, as if it were a literal debt. Could the friends of missions know all that we know of the desirableness of this object, we are confident they would cheerfully respond to this appeal; or if they could listen to the statements which have been made to us of the necessities of the case in several instances, their hearts would be moved with sympathy for the little bands of Christians who are struggling to plant the institutions of the Gospel in the new settlements, and especially for the devoted missionaries who are submitting to such sacrifices to accomplish the same end. In more than one case the ministers of these feeble churches, who live on the scantiest income, and deny themselves many of the ordinary comforts of life, and who are still in debt for their education, have devoted *fifty dollars* to aid their churches in erecting houses of worship; and in one case one who had more means has pledged upwards of *two hundred dollars*, (being more than all the rest of the church could raise,) for a similar end, thus testifying their sense of the importance of this object. Is it right that these devoted men should be required to make these sacrifices, and sometimes in vain, for an object deemed by them indispensable to their usefulness and success in their mission, while others do nothing to aid them in this respect? Further facts will be furnished from time to time, going to demonstrate the importance of this object. Meantime contributions from churches or individuals may be sent directly by mail to either of the subscribers, or through the secretary of the Mass. Miss. Society, Rev. J. S. Clark, Boston, or the secretaries of the A. H. M. Society, 150 Nassau-street, New York. In behalf of the General Association of Iowa.

JOHN C. HOLBROOK, Dubuque.
ASA TURNER, Jr., Denmark, Lee Co.

For the Independent.

A FIRST VISIT TO OBERLIN.

MESSRS. EDITORS:—For many years past I had heard *much* said, *pro* and *con*, concerning the distinctive features of the Collegiate Institute at Oberlin. It has had its warm eulogists. It has been unsparingly condemned. I had never been a partizan in this controversy. Sympathizing with the reformatory tendencies of Oberlin, particularly on the slave question, and having had some acquaintance with prominent members of the faculty, for whom I entertained sentiments of high regard, I have never been committed to the theological peculiarities that constitute what is technically denominated *Oberlinism*. On some speculative points I might dissent pretty decidedly from some of the tenets there taught, while on the other hand, I have not sympathized with the blue and cry of heresy that has been raised against them by some who seem confident of having learned all that is ever to be known of metaphysics and theology, and who seem desirous of nothing in that sublime department of human thought and contemplation (the things that angels desire to look into), but to have their own inherited creeds and formulas stereotyped for all coming generations. It was at this standpoint of observation that I had noticed, at a distance, the steady progress of Oberlin as a seminary of learning, and I lately availed myself of an opportunity, while traveling, to turn aside for a few days and see with my own eyes what was to be seen and witnessed at Oberlin.

In approaching the village the first thing that struck my mind was the wonderful transformation that had taken place within a few years. No small amount of mental and physical energy must have been at work here. Seventeen or eighteen years ago the site of the College and village was a dense, dark forest. Two Christian explorers had selected the spot as a center of literary and religious influences, to be felt all over the world. Congenial spirits had concurred in the resolution. They had combined their efforts and here was the result—a village with fifteen hundred inhabitants; a College, with its theological, and preparatory, and female departments, comprising in all above five hundred students—with a faculty of seven Professors, besides other stated and occasional teachers. The principal college edifice, Tappan Hall, of ample dimensions, occupies the center of a large and handsome square. The rudeness of the enclosure reminds one that he is in a new country, still in a state of gradual improvement. A little to the right stands the large church edifice of brick, built in a chaste style, one of the most capacious and commodious in America, scarcely rivaled in these respects except by one or two in our eastern cities. A still more remarkable circumstance is, that it is the only church edifice in the village or vicinity, and that it is well filled every Sabbath with a congregation of worshipers of various denominational predilections, but here uniting together in their religious privileges and duties.

On a Sabbath morning I found the galleries occupied with Sabbath-school and bible classes, numerously attended and composed and conducted by villagers and students. The preaching, by one of the Professors (whose celebrity as a preacher is not now confined to his own country), was listened to by a remarkably attentive and serious audience. Perhaps few pulpits, in either hemisphere, afford an opportunity of addressing a greater number of intellectual and earnest hearers, and so large a proportion of them in a process of preparation for labors of Christian usefulness, in all parts of the world. This single circumstance indicates something towards a realization of the pious design of the founders.

I was afterwards present at the recitations and discussions in the theological departments as conducted alternately by two of the professors. The freedom of remark and inquiry there enjoyed and improved by the students, the ready and pertinent remarks of the professors, and the tact and vigilance with which the whole was made to bear upon the precise point under review, were altogether remarkable, and such as to render the exercises a season of intense interest to my own mind, as it seemed to be to those more immediately and statedly engaged in it; and who (unlike most visitants) could not have been stimulated by anything like the effect of novelty in such a discussion. I was invited, as a visitor, on one occasion of this kind to remark upon the topic discussed, and availed myself of the opportunity. I cannot help thinking that this freedom of theological inquiry should be more encouraged, not only in seminaries of education, but among Christians in general.

It was my privilege to be present, one evening, at the exercises of a literary society of young ladies connected with the female department of the College. The performances were highly creditable to the young ladies and to the institution to which they belong. I was more than ever impressed with the value of that arrangement, at this college, which provides for the education of females.

There are other features of the College at Oberlin which readily commend themselves to the friends of liberty and progress. I may mention the important provisions made for furnishing students with facilities (or manual labor, by means of which some of the best minds are enabled to enjoy literary privileges otherwise beyond their reach, while at the same time, they may be guarded against two great evils which frequently infest seats of literary improvement. I mean, first, the diminution instead of increase of the physical powers, at the very period of life when they most need attention, together with the loss of mental as well as bodily vigor, which often ensures the permanent loss of health, and sometimes of life. A second and perhaps a still greater danger exists in the tendency to a scholastic seclusion from the every day responsibilities and activities of human life, on the part of our religious teachers and literary men, that unfits them for sympathy and coöperation with the masses of the people whom they would instruct, and whose coöperation and support they would secure.

The fidelity to Christian principle with which Oberlin has always opened her doors, fraternally, to the common brotherhood of the human race, irrespective of color, and in opposition to corrupt sentiments and usages, is a feature which gives her a claim to the characteristic of moral courage, in the midst of surrounding servility. If Oberlin be suspected or even convicted of heretical tendencies, in other directions, she is still "sound to the core" on at least two of the cardinal doctrines of "old-fashioned orthodoxy" which so many of her accusers seem inclined to abjure, viz.: that "God has made of one blood all nations of men," and that human enactments are of no binding authority, when they violate the claims of God's law. If Oberlinism makes too little of the Divine Sovereignty in some of its metaphysical speculations, it does not deride and abjure that Sovereignty at this plain and practical point. If its theories be supposed to lean too much towards the philosophy of utility, it does not carry the inference of expediency to so wild and imprudent an extreme. If anything like Antinomianism lies latent in its explanatory expositions, it is not the rampant Antinomianism that "makes void the law through faith" in political apostates. *Such* depths of heresy, Oberlin, I am well assured has not yet reached. In the broadest charity then let me say to the eastern readers of the New York *Independent* there is hope yet for Oberlin. If she has heresies they may be purged—for she cherishes free inquiry, and has neither denied the humanity of man, nor the divinity of God.

I will only add in conclusion, Messrs. Editors, if either of you should chance to be traveling in the region of northern Ohio, and should wish to enjoy some four or five days of quiet rural seclusion, yet in the bosom of intelligent, literary, Christian society, amid rich Christian privileges, welcome hospitalities, bright countenances, and warm hearts, in a village without a dram-shop, I think you would not be greatly disappointed in making, as I have done, a visit to Oberlin.

VIATOR.

HARRISVILLE, O., July 26, 1851.

Foreign Correspondence.

FROM OUR AMERICAN CORRESPONDENT.

CONSTANTINOPLE, May, 1851.

To the Editors of The Independent.

GENTLEMEN:—Constantinople lies at a long distance from Jerusalem, the place of my last date, but I have kept in mind the fact that the senior editor of your Journal had preceded me in visits to much the same localities in Palestine as it was my privilege to see, he doubtless having already furnished you with accounts of his travels here. I traversed the country even more thoroughly than I had anticipated, and surely no part of my long tour has had such claims upon my observation, or more easily enlisted it. Our company of nine Americans continued together through Palestine as they were upon the Desert. Tents were still our homes,—and much better ones they are than dirty khans and houses,—but the camels were wanting for picturesque effect. The gay-colored turban and sash of our dragoman Hassan, loosened in the wind like streamers, and his red-cased gun swinging at the back, did not show to such advantage as they did when he dashed on with his light limbed dromedary over the wastes of sand.

I was permitted to stand by the *Well of Jacob*, whither came the woman of Samaria to take a humble part in that vast, beautiful, and sublime scene recorded by John. Close at hand rose the mountains of *Gerizim* and *Ebal*, where the blessings and curses of the law sounded across from the one to the other. Between these mountains we passed a short way up to pitch our tents at Nablous, the Sichem of the Old Testament, and the Sychar of the New. Here was shown us, on the following day, the famous old Pentateuch of the Samaritans, whose descendants were at that moment in the midst of a high time of Synagogue services. I crossed the plain of *Esdraelon*, so celebrated in both sacred and profane histo.y, wound round by the base of *Mount Tabor*, and I wandered on foot by the very shore of the *Sea of Galilee*. The Sea of Galilee, like the Mount of Olives, spoke for itself to the eye, and it spoke to the heart. There was a kind of charm upon its waters and its shores, like a spell in the atmosphere far and wide, such as no lake ever had for me before. I ascended the mountainous hill that leads over into NAZARETH, where a natural depression marks the path as a path that must have ever been the one to be taken, and where, for that reason, Jesus, in his youth and in his Mission, did without a doubt often ascend. Over in that deep valley then, where we encamped for the night, or rather on the side of one of those hills, did Jesus live. He once looked around upon that same scenery, glowing with the fresh thoughts of early life, and heaving with the foreshadowed labors for which He came into the world. We ascended *Mount Carmel*, we journeyed by the coasts of *Tyre* and *Sidon*, now moved by the mere waters of the blue Mediterranean, or its beach, or the shells of its beach, and now by the shadowy presence of the ages gone by. At one time, we were invited to look upon Cana of Galilee, at another upon the city of Nain; now, far away upon Mount Hermon, now, upon Mount Lebanon; now, on Gilboa, now, on the hill and village of Endor; now, upon the country of Bethel and Gideon, and the valley of Ajalon, and again on the vale and river of Kishon, or the site of Sarepta. On the first night of our departure from Jerusalem we made our way, through darkness and the wet, into a hole of a forsaken mosque at El Bir, or The Well, where, as tradition, Moslem and Christian, has it, the mother of Jesus, finding that her Son had tarried behind, turned back with Joseph to Jerusalem to find Him reasoning with the elders in the temple. At Nablous, the lepers came round our encampment for alms, when we had the frightful looking creatures sit down in rows, to the number of thirty, that we might be sure that each received half of a piaster, which was contributed for them. At that place, the boys were on the alert to insult the company as we rode through the streets, nor were their parents over anxious to restrain them, if they did not actually spit after us themselves. At *Sebaste*, the ancient Samaria, and residence of Herod, there was an aggressive crowd, but we entered their *mosque*, built of the ruins of a fane dedicated to St. John the Baptist. St John has his burial here, according to tradition, and by the same authority is said to have been beheaded here, one or both of which cannot be true. Roman ruins crown the hight, and tell a tale alike of Jewish and Gentile fall. At Nazareth, the population were alive with the scenes of a festival, the Christians among them eagerly inquiring whether we were Protestant Christians. Boys and big men were clamorous for some kind of "bukesheesh," mere pins seeming to be in great demand. Females in numbers, many most richly and gaily attired, came down to what is called the "Fountain of Mary," with their water-pots. At Carmel the monks hospitably and bountifully entertained us, but for which we left the real equivalent, as charitable gifts had long before erected their fine establishment, which looks out far upon the sea from its lofty promontory. On the shore of that sea, the hard sand formed a grand place for a gallop as we went on by Acre, Tyre and Sidon. Now we halted, there to bathe, and now to gather shells. At one time, we encamped by an ancient river in the midst of oleanders, and at another, we went over the Ladder of Tyre. Mount Lebanon was before us, with its snows, while the heat upon us made the spray from the water agreeable, as the deep water was congenial to the horses.

The fruitfulness or unfruitfulness of Palestine has been a subject of much remark. Skeptical minds seem to take great delight in the *stones* of the Holy Land, if they have no pleasure in the stones of the temple of old, after the manner of the pious Jews. I can say that both the barrenness and the fertility of the land struck me beyond expectation. Rocky hills and mountains occupy vast portions of the territory, but a single rich plain, like that of Esdraelon for example, is enough to redeem the whole country. Terraces exist to show how the system of terracing could once have made the barren hills fruitful, where now, for a thousand or two thousand years, the powerful rains have been carrying off the soil. A dense population, interested to do it, could once have held up those terraces and kept them at their service of fruitfulness. A warm soil and the rains of heaven are the inheritance of Palestine. The earth even now teems with its wild products in many a place, upon such an elevation, for example, as that of the Mount of Beatitudes, so called. But the inhabitants live in villages, far apart, on the hills, and have neither interest nor numbers enough to cultivate what may be considered, on the whole, one of the richest of lands.

At *Beyrout*, I was permitted to see something of the missionary station, and to meet with some of the honored men of the station, though there was a face or two, made familiar years ago, which I failed to find. Again at *Smyrna*, and now here at Constantinople, I shared in the society of the ministerial brethren and their families, in whom the Christian public at home feel so strong an interest. I have seen, in all these places, less of the workings of the missionary scheme than I could have desired, but enough to give me some careful observation, some personal knowledge, and enough to strengthen my confidence in both the scheme and the laborers. As our good missionaries are the topic of public and private remark, in one way and another, if not precisely articles of public property, you will allow me to say, in one brief conclusion, that I find them living in just that reasonable and Christian way that you do not know on which side to find fault. You would not have them more austere; you would not have them more genial; you would not have them less genial: you would not have them less austere. If the habits of Christian ministers at home can be trusted, theirs more. If Christian families at home are worthy of confidence, theirs more. If Christians at home claim the right to a livelihood, working with their own hands in the vineyard of the Lord, these ambassadors of the great salvation abroad, may surely claim it not the less. If God's free air is given us to breathe at home, and bread from God's hand is still to be sent down to us, why shall not all these abroad, parents and children, be allowed to breathe freely also, and to have bread enough to eat? If ministers at home are to be supported by the churches, for the reason that they cut themselves off from other means of support, while private Christians, just as much under obligation to promote the common cause of Christ, retain all secular means for acquiring property, why shall not both ministers and private Christians accord to missionaries the privilege, and furnish the means, of a support; not grudgingly, but with an open heart, not in stinted measure, but in a measure running over. The wives of missionaries often have the treble duty of acting as mothers to their children, becoming their secular teachers, and supplying the places to them of the tailor and the seamstress. It is a hard alternative that sends missionary children back to the United States to be educated, or fill the spheres of life which God has allotted. But it is a beautiful compensation in Providence, a fresh guaranty that His ways of grace fail not, that so many children of the missionary families are pious and piously inclined, shut up among themselves as these families are, and obliged to look for all their resources within their own circle. Nowhere, probably, can so many young children be found within the Church, or happier examples be witnessed of a religious culture, of the blending of social and domestic life with the life of piety. But I had no idea of writing as many words as I have written sentences on this topic. I trust that all missionaries and missionary families will forgive me, and that all Christians and Christian churches will thank me, for what I have said.

From Beyroot, a fair city in its modern part to look upon, situate on rising ground, in the midst of trees, at the base of the Lebanon range, I came in the good Austrian ship "Asia" to Smyrna, and subsequently in the same to Constantinople. Returning pilgrims in families and squads inhabited the deck of the Asia, till you could scarcely move without treading on a child, if not on his parent. A dozen languages may have been represented there. Not less than twenty-one American travelers took passage from Beyroot. The change from camel riding and horseback riding and open air tents, was a very violent one, but happily we had not the horrors of sea-sickness to be superadded. Our boat kept on by the coast of Asia Minor, and past the islands of Crete, Rhodes, which was recently visited by a severe shock of an earthquake, *Patmos*, for which there was eager inquiry among the passengers, Samos, Scio, Mitylene, Tenedos. As the birth-places of great men, and the birth-places of great events, the localities ever called us to the deck and set us to consulting the faithful Hand-Book of Murray. *Smyrna* was a place of durance in Quarantine, but had strong attractions for me when let loose, and as one of the sites of the Seven Churches of Asia excited a new desire to take the round of the rest. Then followed the plain of Old Troy, the Hellespont, or the Dardanelles, with its famous fortresses on opposite sides of the strait, Abydos, the neighborhood where Xerxes threw across his bridges, where the army of Alex

tell their simple and animating tale to thousands of our metropolitan population! When the arrangements have been made for those other Alliance meetings throughout the country, would it not be a practical expression of our brotherly kindness, if many of the ministers present would undertake to hold meetings in behalf of either the Foreign Aid Society, or of the Continental Evangelical Society, both which have the one object of supporting those foreign evangelical societies, which very much demand our care? Then our brotherly kindness would not evaporate in words. Let us try to impress thousands in our land with the conviction of the clear and undeniable call that God gives us, to aid our brethren abroad."

Rev. J. A. James then delivered an address, breathing the *fervid spirit* of Christian love, and in which he seemed to realize that great and final gathering of "the multitude which no man can number." In the scene before him, he saw more than a foreshadowing of the gathering of the one family:

"One sight of 'Jesus as He is' would strike all bigotry forever dead. And shall we not go from this meeting, recollecting that though we have not seen the Savior visibly, and face to face, we have met Him? And shall we not, when sectarianism is rising up and gaining the ascendancy, in Christian charity call to recollection these hallowed scenes, and by their power root out the weed of sectarianism, to make room for that heavenly exotic—Christian charity—that it may rise up and flourish in its place? Let us then look forward to that glorious scene—that final gathering; and in the aspirations and prayers of the Apostle, let us say, 'Come, Lord Jesus, come quickly!' Come and restore to us thy Church, purify it from its broken unity, its blighted peace, its tarnished excellence, its prostrate energies, its humbled honors, and let us behold thy spouse, even now invested with more of that glory, and unity, and majesty and grace, which thou wilt put on her when Thou art about to take her into those 'mansions' which Thou hast provided for her 'in Thy Father's house;' and, oh, 'come, Lord Jesus! even so, come quickly!'"

Rev. Dr. King then read a long paper, "On the progress of the Evangelical Alliance," describing its proceedings and those of its subordinate organizations, which must be passed here, as also a fraternal discussion or conversation on Christian union, on which the conference entered, in order that we may proceed to the third day and more particularly notice an address which was heard with great and painful interest.

Rev George Scott, Wesleyan, presided on the third day. He first called upon the Rev. W. Thompson, who addressed himself to the discussion of the prevailing errors of the day, basing his remarks on the Apostle's words,—"not holding the Head." Characteristics of false systems of Christianity, which are incompatible with holding the Head, were forcibly presented, and then Infidelity in its modern and aggressive spirit and forms was sketched as Materialism, deifying physical law,—Pantheism, making God and Nature identical,—Anti-supernaturalism, which affirms a miracle to be inconceivable and impossible,—Philosophical Spiritualism, which disparages the written word and describes reverence for it as Bibliolatry,—marking these characteristics and tendencies of the age. Mr. Thompson recognized a two-fold duty devolving upon Christian men; they were to be witnesses for God and to hold forth his word, and their Christian union would strengthen them for the fulfillment of these obligations.

Rev. Octavius Winslow expressed his belief that the Alliance had done much and that it was destined to do more. He pressed one point especially; he would have them besiege the throne of grace for the baptism of the Spirit of God.

AGRICOLA.

(Remainder next week.)

The Independent.

NEW YORK, THURSDAY, SEPT. 25.

Special Notice.

TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 remitted by any *present* mail subscriber or $3 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by *mail for* one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents Should each subscriber take this voluntary and easy agency, and send us on an average one new subscriber before the 1st of January next, our list would then exceed 20,000. All clergymen and postmasters are authorized agents for this paper, and will be allowed fifty cents commission on each new subscriber.

OUR NEW OFFER.

The liberal offer of the proprietors of *The Independent* to all present subscribers who send in new names to our list, has already elicited a favorable response from many quarters. It will be seen that this offer is a very generous one, for it enables each subscriber to procure a weekly newspaper of the largest class for *one dollar and fifty cents* a year. We thank our numerous friends for the interest they have taken in extending our circulation. Our list is increasing rapidly —thirty or forty new subscriptions often coming in by a single mail—and it may be increased indefinitely by the coöperation of subscribers. Many pastors have rendered us essential service, for which they will please accept our hearty thanks. The circulation of *The Independent* is fast increasing at the West, and it shall be our endeavor, according to the best means of information at command, and in the spirit of warm Christian affection, to bring the West and the East more closely together in mutual helpfulness and good will.

IMMERSION FROM ON HIGH.

The following communication from Rev. Dr. Hague, of Newark, is in reply to a query proposed to him in *The Independent*.

MESSRS. EDITORS:—In your paper of August 21st, I observe an article in which you cite the following sentence from my discourse on the Life and Character of Dr. Judson: "In our time the genius of enterprise, even among 'the sons of the church,' needs a new baptism from on high." You express your wonder how this phrase can be made to harmonize with the avowed conviction of a Baptist, that baptism denotes immersion only. You say, "the radical idea of immersion is not the application of a fluid to a body, but the application of a body to a fluid, so that it be covered. Now it is difficult to conceive how this can be done 'from on high.' It is easy to see how there can be affusion, whether by pouring or sprinkling 'from above,' but how immersion can be from on high, we leave for our brother to explain. Will he carry the interchange of terms boldly into the figure, and for baptism write immersion? Or was there lurking in his mind a thought that after all baptism might be by pouring from on high? Or did he use the word according to common usage, forgetful at the time of all niceties of denominational faith?"

These are fair questions. The tone of your article indicates that you do not wish to call forth any very serious discussion of the baptismal question, but merely to get at facts. If it be true that when Baptists employ the term baptism, without reference to the ordinance, we fall into a usage of language inconsistent with our formal definition of that term, it would furnish an argument to show that our definition of the word is too narrow, and that we ought to enlarge its boundaries so that it may take in all diversities of mode in the application of water.

In meeting your call for an explanation, then, I observe—

1. That the figurative phrase "baptism from on high" has in it nothing inconsistent with immersion, because it is mainly intended to denote that the baptismal elements must be furnished from heaven. This is in accordance with classical English usage; for Cowper, in his Task, book 3d, has thus personified Philosophy:

> "Philosophy, *baptized*
> *In the pure fountain of eternal love*,
> Has eyes indeed; and viewing all she sees
> As meant to indicate a God to man,
> Gives him his praise and forfeits not her own."

Here the poet brings to view a celestial baptism, or a "baptism from on high;" but evidently the *image* that glowed before the eye of his fancy was not that of a gentle sprinkling *from* the heavenly fountain, but that of an immersion *in* it. So, when personifying the genius of enterprise, I spoke of it as needing a baptism from on high, the image before the mind was not that of a person standing forth to receive rain-drops falling from the skies, but rather that of one receiving a sacramental burial in "the river of the water of life proceeding out of the throne of God." It is worthy of note here, that Dr. Hammond and other churchmen regard the river of life mentioned by the Apostle John (Rev. 22:1), as denoting the baptismal waters in the church. Their interpretation of that text is erroneous, but the *image* before the mind is that of a renovating baptism from on high, in accordance with the ancient practice of immersion. The words of Dr. Hammond are as follows: "Baptism, as an initiation into the church, is an entrance into a Christian and eternal life; and the water in the baptistery or font, maintained from the spring, is here called a river."

2. You will find, on further examination, that you are not correct in your definition of the word immersion, when you deny its capacity to denote "the application of a fluid to a body" so that it be covered. If a body be covered with water, the term *immersed* denotes its condition, whether the body may have been applied to the fluid or the fluid to the body. Thus, Lord Bacon says, "Time is a river, that has brought down to us what is more light and superficial, while things more solid and substantial have been *immersed*." Here the image before the mind is that of a fluid applying itself to the body. (See the citations in Richardson's Dictionary under the word immersion.)

So too, Dr. Thomas Warton, Poetry-professor at Oxford, illustrates the same usage in his first pastoral eclogue:

> "There the Moldaw's raging flood
> Swept with their wattled cotes, as o'er its banks
> It rose redundant, swollen with beating rains,
> And deep *immersed* beneath its whirling wave."

Here again the term immersed is used to denote that which is covered with water by the fluid applied to the body, not the body to the fluid. In accordance with this usage we speak of bodies being immersed in light, or in an atmosphere. On the day of Pentecost, "a sound from heaven as of a rushing mighty wind filled all the house where the apostles where sitting," so that they were "bathed in heavenly air," symbolical of a spiritual "baptism from on high." It is not uncommon for the inspired writers to conceive of the divine influence under the image of a flood of light, spreading itself "like a sea of glory," and covering the earth with its benign effulgence.

3. When any particular term has become the *proper name* of a rite or institute, the field of its application is widened; it becomes invested with historical and poetical associations, so that it cannot always be interchanged with another word that expresses its true meaning without a sacrifice of ease, fitness and propriety. For instance, the word *eucharist* means thanksgiving: but having become the name of the Lord's Supper, it occupies a wider domain in the realm of thought and speech. We may say the Eucharist symbolizes the death of Christ; but we cannot without awkwardness "carry the interchange of terms boldly" into this sentence, and for eucharist write thanksgiving. We may say, "the Eucharist preaches the Atonement;" we would not say that of thanksgiving. Yet, in our *applications* of the word eucharist we should not lose sight of its *meaning*. It is applied to the Lord's Supper, but it does not mean *supper*. It is applied to an emblematic sacrifice, but it does not mean *sacrifice*. The meaning of a word is one thing, its application is another. Thus it is with Baptism. It means *immersion;* but as the name of an initiatory rite, it may, in accordance with rhetorical laws, be interchanged with *initiation, consecration, dedication*, although neither of these terms may define its meaning. Admitting, therefore, that the word immersion may not always be rhetorically substituted for baptism without a certain degree of inelegance, it does not follow that this word is inadequate to express the original meaning of baptism.

And now, Messrs. Editors, having answered your inquiries, allow me to bid your paper a hearty God-speed. With a sincere interest in its fortunes, I have watched its progress from its birthday to the present time. You rarely touch the subject of baptism, and on every other topic the tone of sentiment in your columns commends itself to my deepest sympathies. And as, in regard to that one subject, you have proposed to me a question or two, permit me in return to address one question to yourselves. Is it clear to you, from the lights of history, how the act of sprinkling first came to be called baptism? CALVIN says, "The very word baptize, however, signifies to immerse, and it is certain that immersion was the practice of the ancient church." (Institutes, B. IV, Chap. 15.) Luther asserts the same thing in phrase as strong. AUGUSTI, no mean name among German scholars, says, "the word baptism, according to etymology and usage signifies to immerse, submerge, etc.; and the choice of the word betrays an age in which the later custom of sprinkling had not been introduced." The Greek church has never known anything of sprinkling. The Encyclopædia Brittanica asserts that sprinkling was introduced into England from a regard to convenience, and that immersion was "at length quite excluded through the influence of the church of Geneva in the days of Queen Elizabeth." How then was it introduced into Western Europe? My belief is that it came into use at first in connection with clinic baptism, that is, the baptism of the sick in their beds. When the superstitious notion had widely prevailed that baptism is regenerative and essential to salvation, the rite was earnestly sought in the chambers of the dying; and as immersion was not convenient, the administration was adapted to the awful emergency by special decree. I think that this position can be clearly proved; do you think that it can be disproved? I am, as ever, yours very respectfully,

WM. HAGUE.

We are glad that our brother is able to make out a vindication of his use of the phrase in question, which does not compromise any principle that he holds sacred or even valuable; yet he has failed to justify that usage to our minds or to sustain it by any sufficient reason or authority. As our object is not to open afresh the baptismal controversy, but to settle the use of terms, we shall in the briefest manner show wherein Dr. Hague's article is unsatisfactory.

1. Under the first head, the example quoted from Cowper is not at all parallel. The figure of Cowper is not that of a baptism *from* on high, but of baptism *in* a fountain, provided no matter where;—if on earth, Philosophy is baptized in it here; if in heaven, Philosophy is taken up and baptized *in* the fountain there. The example is not at all in point to justify the phrase baptism *from* on high. The idea of the poet was that of immersion, but of immersion *in* a fountain somewhere provided, and not of immersion *from* above. "Classic English usage" is here at fault. Even Dr. Hague does not seem definitely to have conceived of the genius of Enterprise as immersed *from* on high, but as carried up on high and buried *in* the stream that flows through the streets of the New Jerusalem, but which, except in the figment of Dr. Hammond, has never descended to the earth.

2. We did not "deny the capacity" of the word immersion "to denote the application of a fluid to a body so that it be covered." What we did say was, that "the *radical* idea of immersion" is "the application of a body to a fluid so that it be covered." The other is a secondary use of the term. But we now have to do with its radical meaning, with immersion as an *act* and not as a state. What is the act of immersion as a religious rite? We apprehend it would not be valid baptism in the view of our Baptist brethren, if one should stand in a running stream or a baptistery until the water should rise over his head, or until by affusion he was covered with water. They understand by immersion plunging the body into the water. This is the radical meaning of the word; and this is its *only* meaning as a religious rite. There is nothing in the *image* that glowed before the eye of his fancy was not that of a gentle sprinkling *from* the heavenly fountain, but that of an immersion *in* it. So, when personifying the genius of enterprise, I spoke of it as needing a baptism from on high, the image before the mind was not that of a person standing forth to receive rain-drops falling from the skies, but rather that of one receiving a sacramental burial in "the river of the water of life proceeding out of the throne of God." It is worthy of note here, that Dr. Hammond and other churchmen regard the river of life mentioned by the Apostle John (Rev. 22:1), as denoting the baptismal waters in the church. Their interpretation of that text is erroneous, but the *image* before the mind is that of a renovating baptism from on high, in accordance with the ancient practice of immersion. The words of Dr. Hammond are as follows: "Baptism, as an initiation into the church, is an entrance into a Christian and eternal life; and the water in the baptistery or font, maintained from the spring, is here called a river."

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3. When any particular term has become the *proper name* of a rite or institute, the field of its application is widened; it becomes invested with historical and poetical associations, so that it cannot always be interchanged with another word that expresses its true meaning without a sacrifice of ease, fitness and propriety. For instance, the word *eucharist* means thanksgiving: but having become the name of the Lord's Supper, it occupies a wider domain in the realm of thought and speech. We may say the Eucharist symbolizes the death of Christ; but we cannot without awkwardness "carry the interchange of terms boldly" into this sentence, and for eucharist write thanksgiving. We may say, "the Eucharist preaches the Atonement;" we would not say that of thanksgiving. Yet, in our *applications* of the word eucharist we should not lose sight of its *meaning*. It is applied to the Lord's Supper, but it does not mean *supper*. It is applied to an emblematic sacrifice, but it does not mean *sacrifice*. The meaning of a word is one thing, its application is another. Thus it is with Baptism. It means *immersion;* but as the name of an initiatory rite, it may, in accordance with rhetorical laws, be interchanged with *initiation, consecration, dedication*, although neither of these terms may define its meaning. Admitting, therefore, that the word immersion may not always be rhetorically substituted for baptism without a certain degree of inelegance, it does not follow that this word is inadequate to express the original meaning of baptism.

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1. Under the first head, the example quoted from Cowper is not at all parallel. The figure of Cowper is not that of a baptism *from* on high, but of baptism *in* a fountain, provided no matter where;—if on earth, Philosophy is baptized in it here; if in heaven, Philosophy is taken up and baptized *in* the fountain there. The example is not at all in point to justify the phrase baptism *from* on high. The idea of the poet was that of immersion, but of immersion *in* a fountain somewhere provided, and not of immersion *from* above. "Classic English usage" is here at fault. Even Dr. Hague does not seem definitely to have conceived of the genius of Enterprise as immersed *from* on high, but as carried up on high and buried *in* the stream that flows through the streets of the New Jerusalem, but which, except in the figment of Dr. Hammond, has never descended to the earth.

2. We did not "deny the capacity" of the word immersion "to denote the application of a fluid to a body so that it be covered." What we did say was, that "the *radical* idea of immersion" is "the application of a body to a fluid so that it be covered." The other is a secondary use of the term. But we now have to do with its radical meaning, with immersion as an *act* and not as a state. What is the act of immersion as a religious rite? We apprehend it would not be valid baptism in the view of our Baptist brethren, if one should stand in a running stream or a baptistery until the water should rise over his head, or until by affusion he was covered with water. They understand by immersion plunging the body into the water. This is the radical

meaning of the word; and this is its *only* meaning as a religious rite. There is nothing in the *image* that glowed before the eye of his fancy was not that of a gentle sprinkling *from* the heavenly fountain, but that of an immersion *in* it. So, when personifying the genius of enterprise, I spoke of it as needing a baptism from on high, the image before the mind was not that of a person standing forth to receive rain-drops falling from the skies, but rather that of one receiving a sacramental burial in "the river of the water of life proceeding out of the throne of God." It is worthy of note here, that Dr. Hammond and other churchmen regard the river of life mentioned by the Apostle John (Rev. 22:1), as denoting the baptismal waters in the church. Their interpretation of that text is erroneous, but the *image* before the mind is that of a renovating baptism from on high, in accordance with the ancient practice of immersion. The words of Dr. Hammond are as follows: "Baptism, as an initiation into the church, is an entrance into a Christian and eternal life; and the water in the baptistery or font, maintained from the spring, is here called a river."

2. You will find, on further examination, that you are not correct in your definition of the word immersion, when you deny its capacity to denote "the application of a fluid to a body" so that it be covered. If a body be covered with water, the term *immersed* denotes its condition, whether the body may have been applied to the fluid or the fluid to the body. Thus, Lord Bacon says, "Time is a river, that has brought down to us what is more light and superficial, while things more solid and substantial have been *immersed*." Here the image before the mind is that of a fluid applying itself to the body. (See the citations in Richardson's Dictionary under the word immersion.)

So too, Dr. Thomas Warton, Poetry-professor at Oxford, illustrates the same usage in his first pastoral eclogue:

> "There the Moldaw's raging flood
> Swept with their wattled cotes, as o'er its banks
> It rose redundant, swollen with beating rains,
> And deep *immersed* beneath its whirling wave."

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THE CHRISTIANA TRAGEDY.

We have already expressed our grief at the affray resulting from an attempt of armed men to seize and enslave some colored persons residing in Lancaster County, Pennsylvania. Every incident that comes to light respecting this deplorable affair hightens that regret. We must not, however, lose sight of the principles that the case involves, or fail to draw from it its proper lessons. Until the criminal trials are concluded, it will be impossible to get at the facts in the case with entire accuracy; and while these are pending, it is desirable that no mere individual statements from parties not eye-witnesses and not under oath, should be allowed to prejudice the public mind.

A letter has been published in the *Baltimore Sun*, from Rev. Mr. Gorsuch—an Episcopal clergyman in Washington city—a son of the deceased slaveholder, which purports to give a reliable narrative of the bloody affray. This letter has been extensively copied, and as a public document is open to comment. We sympathize deeply with the writer under the painful circumstances which have brought him thus before the public. The letter is quite as calm as could be expected in such circumstances, while it naturally favors throughout the side of the slave-hunters. It should be remembered that the statements of Rev. Mr. Gorsuch are based only upon what he has gathered since the affray, from persons in the neighborhood and from the participants on one side, that he has not examined all the eye-witnesses upon their oaths, that he would not be apt to see all the parties capable of testifying, and that a delicate regard for his feelings would incline any who might communicate with him to make the most favorable representation of his father's conduct.

The *Pennsylvania Freeman* contains a statement written with great apparent candor, by one who, without any bias of personal feeling, has been upon the ground for the purpose of investigating the facts. This statement differs materially, in some points, from that given by Rev. Mr. Gorsuch. It would not be safe, therefore, to put implicit confidence in either; rather let us suspend judgment until the whole evidence is brought out upon the trial.

There are, however, one or two points in Mr. Gorsuch's statement that suggest important reflections. The following is his account of the negroes and their escape from his father's plantation:

"Near three years ago, four negroes, between the ages of nineteen and twenty-two, fled from my father's, in Baltimore County, nineteen miles from the city, into Pennsylvania. These negroes were to be free at the age of twenty-eight, and this fact they knew. It had come to the knowledge of my father that they had sold wheat stolen from him to a free negro. A warrant was got out for the arrest of the free negro, which, coming to the ear of his accomplices, they resolved (the same evening) to make good their escape. This was in November. During the winter it was reported that these men were suffering for food. A colored man was sent to find them, and assure them, if they would come home and behave themselves, nothing would be said to them about their theft. They were found, but did not return."

These fugitives, though living in a border State, were left unmolested until the passage of the present Fugitive Law. But under the facilities which this law offers, it was resolved to attempt to recapture them. The particulars of the attempt were as follows:

"After having carefully provided the necessary vouchers and papers, attended by a deputy marshal and two constables from Philadelphia, my father, his son, (Dickinson,) his nephew, (Dr. Thomas T. G. Pearce,) Joshua Gorsuch, Nathan Nelson and Nicholas Hutchins, set out the first of last week for the scene of intended arrest. [Unexpected hindrances delayed the attempt for a whole day. It took place on Thursday, September 11.]

"Deputy Marshal Henry H. Kline, and the five gentlemen in company with my father, reached the house where two of the runaways were supposed to live, just about morning dawn. This house stands near the head of the Great Valley, in Lancaster County, about two miles from the village of Christiana. The valley here is about three quarters of a mile broad, quite trough-like in shape, and bordered with wood. Across this valley runs a narrow, rough lane. About one hundred and fifty yards from the southern border of the valley, and one hundred yards from the lane that crosses it, stands the house of the fugitive, connected with the larger lane by a short lane, twelve feet wide. As this party, at this early hour, were proceeding along the lane that crosses the valley, and near the house, one of the negroes, who was recognized as Nelson, came to the mouth of the short lane, and, upon seeing these men, ran towards the house, all the party in full chase. The negro barely made his escape. One man was stationed at each corner of the house, to guard the windows. The house is two stories in hight, and the negroes were all up-stairs.

"The Marshal and my father entered the house. Mr. Kline asked for the owner of the house; told them he was a United States' Marshal, and that he came for the purpose of arresting Mr. Gorsuch's slaves, Nelson and Josh. He then read to them the warrants, and while doing this he heard them loading their guns up stairs. The Marshal and my father started both together to go up stairs, the latter having first called to Nelson that he saw him, and told him that if he would come down peaceably and go home with him, he would treat him as kindly as before he ran away. Resistance, he said, would do no good, for he came with the proper officer and authority, and that he would not leave the premises without his property. He then went on the stairs and intending to go

ge by its stern appeals, but seeking to their right training from childhood; to in- hem in truth and in duty from infancy, to prepare them for future effort; seeking to , and symbolizing its aim in the ordinance tism, thus consecrating the Home to the ho ordained it. In this, as in all other Christianity vindicates its Divine origin. strates the beautiful wisdom of 'God.— perilous is the state, how insecure the rity, of the Nations that have not 'homes;' the family relation wants permanence acredness; where the sweet and serene es of Home are widely wanting, and me- al divisions into squads and phalanxes ught to take their place! To build up al prosperity and happiness without se- Christian families as their centres, is to p the palace without the foundations; to ebbles into jewels by mere accumulation. must be thrift and peace in the Family, they can become general through the State. within outward, is here as everywhere else w. The germ must be nurtured, not the anufactured.—And if the Home be so need- men, to their social and moral prosperity ogress, it is *criminal* for husbands and fa- to neglect it; to tarry at their merchandise, abor in their offices, till the actual necessi life drive them home: to use this as a mere rant and dormitory, and to bring to it nothing rsonal acquisition—no resources of know- no offices of affection, no influences of re- no power of a Christian and humane ex- . It is not for their *interest* to neglect their , for vice and extravagance will scatter selessly what industrious thrift has pa- y gathered, unless the children are trained ligion. It is for their positive, personal y to neglect it; for their own minds and s need its beautiful culture. It is wicked em to do it; for God has placed them in ons to it which they cannot disregard with- positive sin; has devolved on them duties h they cannot neglect without his condem- n. There is no worse feature in the life r cities, than the absence of Fathers from families and homes. The godly training of holds—which, in the last analysis has made England what it is, a bulwark of Protes- m, a land of religious light and order, a ary of minds for the advancement of the n—is impossible on this system.

d if Home is so precious and so instructive, den of growth in knowledge and in grace, a of the sweetest enjoyment on earth—how d and demoralizing, in all its influence, is an ation like Slavery, which breaks it up and oys it habitually for those whom it holds n its grasp; which makes no mention of e at all, except to deny its existence to the : an institution which says to the mother and that she must have no husband and no chil- : which takes away children at the impulse arice: which sells the Father when passion pts; which forbids the acquisition of property knowledge; which degrades the Family to ank of a cattle-pen, and makes the estab- ent of it, according to Christ's law, an im- bility! Such an institution is fighting against and God's wrath rests upon it. It is bar- as in nature, and barbarizing in influence. ands to demoralize and to subvert society. s primordial institution, the beautiful corner- of social peace and of national greatness— manent, organized Christian Home for every y—it tears from its place. It refuses to r this recognition among its laws. To do e against such an institution is the privilege e Christian, and his instant duty. To suffer an instant in a Christian land is a horrible sin. To maintain and defend it, argues rad- mpurity.

w blessed to know that Heaven shall be me" to the followers of Christ! All weari- shall have ceased there, and have found sweet e; all sorrow shall have passed; each ele- ot the joy and peace of Home shall be there rfection. The presence and favor of God be over it continually, as a light and a ben- and the period of its duration shall be Eter- Amid all the glory and triumph of en, this is beautiful to think upon—that shall be Home; sweet rest and peace; tranquil, perpetual Joy! God bring us all at, in his good time. S.

RIGHT USE OF TERMS.

he communication of President Blanchard, lished last week, hinges upon a peculiar defi- on of acts and relations, which to us appears ed and inexpedient. He will not admit that mere legal relation of slaveholding can ever ther than sinful, and yet under another name, rovides for a numerous class of exceptions. are sure, however, that he said—and he does correct it—that he believed there would be y slaveholders—not "emancipationists" but holders—in heaven above himself.

uch has been lost to the anti-slavery cause iscussing abstractions, and by attempting to e upon men who hate slavery, as a test of r orthodoxy, a phraseology of, which their rebels. This is unwise. It is like advo- ng temperance on the ground that to take a of alcohol into the system is a *sin per se*; attempt retards the cause by alienating men good practical sense. Why should anti-slav- men divide their forces upon hair splittings ut terms? Be it that the mere nominal rela- of slaveholding is not immoral; its tempta- , its influence, the relation as it commonly s, and the practices under it—*these* are sel- and wicked. Let us cease contending about name, and war unitedly against the thing. The wing communication is in point.

ESSRS. EDITORS:—The letter of Pres. Blan d in the last number of *The Independent* I x in one respect at least deserves special at- on. He says, "the only difference, so far as n understand, between myself and many who a different language, to wit, 'that slave- ing is not inherently sinful' is, that they call ething slaveholding which I do not." And fterwards says, "So if there are benevolent eholders seeking the good of their slaves, ing and waiting to emancipate, their neighbor eholders call such men not *slaveholders*, but *ncipationists*; and they are emancipationists." hink therefore that the friends of liberty and err, when, to sustain a theory, they call such slaveholders and their relation a slavery ion, and then argue from that relation that eholding is not sin, and infer practically from whole that slaveholding should not be put of the Church of Christ."

struck me very forcibly while listening to emarks of Mr. Blanchard at the recent meet- of the General Association of New York, a great deal of confusion and suspicion and e in respect to this vexed question had its origin in the want of clear *definitions*. Pres. rought testimony to prove that a large por- of the missionaries sustained by the A.H.M.S. ave states after a little time become "apolo- " for slavery, and this proves that the Soci- "propagating a slaveholding Christianity," hould therefore be *abandoned*.

t you place these "apologists" side by side Pres. Blanchard and require them to define rately the meaning which they severally h to given phraseology, and the probability t *four-fifths* of them would be found to be logists" simply and only for that which he t willing to denominate *slaveholding*. He s the term *emancipationist* to those who n given relations to the system, while these logists" not only call these same men *slave-* r but believe them to be such.

eems very much like the difference between nists and Methodists about the meaning of ecological technic "total depravity." After explanations and caveats of the Calvinist, ethodist will understand and maintain that who is *totally depraved* must be already as he can be, and charges upon the Calvinist surdity of believing that beyond that point are no degrees in wickedness. It is a mat- very great importance that on this subject ery we *understand* one another, otherwise we shall fight imaginary battles, rend the church, and paralyze sublime benevolent movements under the delusive cover of a *phraseology* that is interpreted to mean entirely different things by earnest combatants who are nearly *one* in opinion, in heart and in object.

Yours, &c. B.

New York, Sept. 22, 1851.

NEW CHURCHES.

Two new churches are about to be added to the growing circle of Congregational churches in this vicinity, one in the new and thriving village of Morrisania, and another on Fulton Avenue, Brooklyn. These organizations commence under hopeful auspices, and have already secured the services of acceptable ministers. The *Union Congregational Church* in Fourth-street, has emerged from the incommodious hall where it has heretofore worshiped, into a very neat and inviting edifice recently purchased from the Universalists. This church is increasing in numbers and has every prospect of permanence and usefulness. The new church in South Brooklyn is in a flourishing condition. The Bridge-street church has called with entire unanimity the Rev. Mr. Eggleston—who has supplied Dr. Bacon's pulpit during his absence—and he has accepted their invitation. The church recently formed in Williamsburg has already a large and well-established congregation; and that in Flushing, having called a pastor, is likely to realize fully the hopes of its friends.

When the writer came to New York a little more than six years ago, with the exception of Rev. Mr. Harrison of Providence Chapel, he was the only Congregational pastor in the two cities of New York and Brooklyn, with their numerous dependencies. Congregationalism in New York was then a matter of doubtful experiment.

It will interest many to know that a *Congregational church is about to be formed* in the city of Washington, and that a house of worship has already been secured for that purpose.

THE COLLEGE SOCIETY.

This admirable Society finds increasing demands for its funds through the rapid growth of institutions at the West. In addition to the colleges and seminaries already upon the list, *Iowa College* must now receive liberal and substantial aid. This institution has been planned and managed with great discretion. Its location is admirably selected, without reference to mere local interests, but with a view to general convenience, yet possessing one of the most quiet, healthful, and commanding sites upon the Mississippi. We have before raised the inquiry, whether, as the State of Iowa shall fill up, the college at Davenport might not be found too far east, especially in its relation to other colleges; but the brethren most interested in that matter, and most competent to judge, have thoroughly canvassed the question of location, and appear to have determined it wisely. If *all* the institutions of that general region were to be re-arranged, perhaps a more advantageous distribution of them might be made; but as this cannot be done, for aught we see the college at Davenport must go forward to meet the growing wants of the great State on whose frontier it stands. Its trustees have pursued the wise policy of avoiding debt, and we doubt not, they will be sustained and encouraged by the Christian community to the extent of their reasonable requirements.

It is worthy of consideration whether the College Society should not add to its list some of the higher academies.

THE DAILY TIMES.—This is the name of a new penny paper just started in this city, edited by Mr. Raymond, late of the *Courier and Enquirer*. It is a well printed and well filled sheet, and may be recommended without reserve as a good family paper, giving the news of the day, containing a pleasing variety of articles original and selected, with nothing to offend good taste or good morals. Its tone upon the leading question of the time is somewhat uncertain; one day about right and the next as nearly wrong. If we should presume to advise our esteemed friend, it would be to have a care not to upset his little craft by too much eagerness to trim.

DR. BACON.—A note from our colleague, received just as we are going to press, dated at Manchester, September 11, informs us that he then expected to embark on Tuesday, Sept. 16, at Glasgow, on board the iron propeller Glasgow. He will probably arrive before our next issue.

MISS CATHERINE HAYES.—This accomplished vocalist made her first appearance on Tuesday evening at Tripler Hall, before an immense audience that received her with much enthusiasm. The impression made was decidedly favorable, though there is much diversity of opinion as to her qualities. Some were most captivated with her simple ballad-singing, others with her execution of the more difficult Italian music; but the sentiment of the audience was unanimously that of approbation. Her style differs from that of Jenny Lind so that a comparison of the two would hardly be in point. She is possessed of a fine voice, in admirable training, and exhibits much soul in her performances. Next week an opportunity will be given to hear her in sacred music—the Oratorio of the *Messiah* having been selected for the purpose—with the effective chorus of the Harmonic Society.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Sept. 22, 1851.

MESSRS. EDITORS:—The Jubilee week has closed, and though the throngs of Canadian and provincial visitors have not entirely left us, our streets begin to assume their wonted look, the atmosphere is purged of saltpetrous vapor, and the general ear-drum rests from its labors. Probably at no former time has our city fed, and lodged, and ventilated so large a multitude. The presence of the Queen's Representative, and of nearly all the magnates of her North American dominions, drew hither a large delegation of her merchants and commoners also—while crowds thronged in upon us from our own and our neighbor States to see the Chief Magistrate of the Union with his associates, and to share in the festivities of the occasion. It is unquestionably an evidence of the great advance of society in morality and propriety, that these thronged three days should have passed by with all their multiplied excitements, and left our watch-houses and jail without increase of tenantry, and demanded the service of our police only as a part of the pageantry of the occasion, or as a guide to the bewildered stranger. They do these things differently in Austria. They did them differently here, a quarter century ago.

The object of this "Jubilee" was to draw to a closer and kindlier fellowship (commercial and otherwise) the city of Boston and the Canadas. The occasion made use of for this purpose was the happy chronological conjunction of the completion of a direct and expeditious railroad communication between Boston and Montreal, of the "Grand Junction Railroad" connecting the termini of the various northern routes with deep water at the East Boston wharves, and of the "S. S. Lewis" the first of the new American line of Boston and Liverpool steamers. The 17th, 18th, and 19th, of the present month were devoted to this festival, and in good season before hand, committees of the city government had waited in person upon Lord Elgin, the mayors of Quebec, Montreal, and Toronto, the President of the United States and his cabinet, and others whose presence was especially desired, and had secured their promise to share in the exercises of the occasion. Extra railroad trains, and all needed facilities were also freely provided. The first day (the 17th,) was devoted to the reception of these invited guests, and the exhibition to them of the various institutions and public works of the city. The second day was mainly occupied in a grand harbor excursion. The third was taken up by a military and civic procession, and a dinner under an immense pavilion upon the common.

The President left Washington on Monday morning and joined his family at Newport on Tuesday, whence on Wednesday morning he came to Fall River, and so to the Harrison Square station of the F. R. Railroad in Dorchester, where he was received by the Lancers and escorted through Dorchester and Roxbury to the city line. Thence after the appropriate salutation speeches, he was escorted by a division of uniformed troops, detailed for the purpose by the Commander-in-Chief, under command of Major General B. F. Edmands, through Washington, East Dover, Harrison Avenue, Summer, Washington, and Court streets to the Revere House. The day was cloudless and beautiful, the streets were densely crowded, the military display imposing, the cheers, as the procession passed, hearty, and all things passed off to the general satisfaction. Among the other doings of the afternoon the President underwent a public reception at the State House by the Governor and a review of the troops upon the common.

Thursday furnished a spectacle without a parallel. At 9½ o'clock, A. M., the city seemed astir toward the labor, and hundreds and thousands of invited guests were making their way on board the fleet of steamers which were grouped about the "T. wharf." At half-past ten the boats began to move from the wharf and to play about in the stream until the signal that the President was on board the flag-ship of the expedition (the S. S. Lewis, lying off her wharf at East Boston) should call them into line to go down the harbor. Five steamers and two revenue cutters composed the fleet that were thus waiting orders. There was the "Ben Franklin" a seagoing Philadelphia propeller, whose sleek black sides were crowded up to the capacity of near a thousand. And there were the "St. Lawrence" and the "May-flower" each with its thousand more, and the "Naushon" and the "John Taylor" with as many as they could carry, and the two cutters with their crowd—a merry company all. And there was the bright sun shining kindly on, and the beautiful harbor with its soft vapor veil like a bride waiting for her husband, and there were the docks and the shipping *black* with human beings as a hive-front is black with bees in swarming time. And when the steam tender took the President and suite from the wharf (where they had been conveyed by the first train that had ever run out of the city over the "Grand Junction Railroad" to that spot) on board the huge Atlantic steamer, and heaving up her anchor she started for the outer light, and the fleet glided into line behind her—each vessel with its own band of music making melody—and the harbor rang with the shouts of the multitudes on every side, and the air was all ajar with the thunder of the batteries of the fort below, and the salutes from the shore, and from the guns of the cutters, and every face beamed with pleasant excitement—it was a scene to be remembered ever—a scene, not to have witnessed which were to have lost something out of a life.

Friday, however, was designed to be, and to the multitude was, the great day of the festival. Its grand popular feature was its civic procession, got up as such a thing could be got up nowhere else. Prominent in this was the display of the trades, some seventy of which were represented in it by their distinctive emblems and implements. Throwing out all stops rendered necessary by the enormous weight of some of the articles having place in it (e. g. locomotives, cannon, &c.,) two hours were required for it to pass any given spot. The only disappointment of the day was the inability of the President to take his place in the parade, from illness caused by the fatigues of the week.

The streets through which the procession passed, were, some of them, most beautifully decorated not only with the ordinary draping of flags and banners, but by the extraordinary adornment of emblems and mottoes appropriate to the genius of the occasion. Dover-street—the southern boundary of the route of the day—was festooned from one end to the other with streamers, and beautified by almost innumerable bouquets of flowers, and evergreens in the windows, besides great numbers of English and American flags, and transparencies with witty and felicitous mottoes. This beautiful street quite bore away the palm, both in the extent and good taste of its decorations.

The dinner was unexceptionable in quality and quantity, and was peculiarly happy in its eloquence. Lord Elgin's speech was particularly calculated to produce a favorable impression of himself, and of the government whose highest representative this side the water he has the honor to be.

The evening was celebrated by a great display of fireworks by the city and by private individuals, from a large number of streets and squares.

The whole effect of the occasion was happy, and it would be much harder to embroil the two nations most deeply interested, in war, than before the giving and receiving of these magnificent and munificent hospitalities.

ITEMS.

Rev. George Richards—now sole pastor of the Central Church in this city—has tendered the resignation of his pastoral charge.

Rev. Eden B. Foster of Pelham, N. H., has received the unanimous call of the (new) Central Church in Lawrence, to become their pastor.

Benjamin R. Curtis, Esq., of this city, has received the appointment to the seat on the bench of the Supreme Court, made vacant by the death of the late Judge Woodbury. The *Transcript* after remarking that the desire of the administration to appoint a man young enough to have the prospect of a long judicial term, induced the passing over of the claims of some older men, adds the following—the concluding passage being highly significant:

"The professional attainments and the high personal qualifications of Mr. Curtis are too well known to the bar, not only of New England but of the nation, to make it necessary more than to allude to them. The early and decided stand taken by Mr. Curtis, in support of the Constitution and the laws, on a recent important occasion, and the national and conservative disposition that he has manifested whenever and wherever he has been prevailed upon to mingle in public affairs, have also constituted a claim for this distinguished honor that could not be overlooked by the administration."

MORTON.

RELIGIOUS INTELLIGENCE.

REVIVAL IN CASSOPOLIS, MICH.—The Lord is blessing the people here through the labors of Rev. Thomas Jones, who came here but a few months since to preach to this and neighboring churches. Few buds of promise appeared here until quite recently. Now Zion is assuming her beautiful garments; her light breaks forth, and the illumined hearts of the people rejoice before the Lord. Sinners come in humble submission to the cross, willing to take upon them the vows of the Lord. There is no excitement as the cause of attention to religion—merely the ordinary means of grace have been used. The still small voice of the Spirit is eloquent among this people. COM.

FRANKLIN CO. (MASS.) ANNIVERSARIES AND CONFERENCE.—The benevolent societies of this county held their anniversaries on the 16th inst., in South Deerfield. The following gentlemen, in an instructive and interesting manner, addressed the meeting, viz., Rev. Mr. Furguson, agent of the Tract Society; Rev. Daniel Butler, agent of the Bible Society; Rev. George W. Bourne, Secretary of the Boston Seamen's Friend Society; Rev. William Goodell, missionary from Constantinople; Rev. Mr. Worcester, agent of the American Board; Rev. Increase N. Tarbox, Secretary of the Education Society; Rev. A. B. Smith, of Buckland; and Rev. M. B. Angier, of Orange. The services were highly interesting, and the attendance somewhat numerous. About thirty ministers were present.

In the evening sermons were preached in both the churches, by Rev. Phineas Cook, and Rev. Henry Seymour, of Hawley.

On the 17th inst. the Church Conference held its meeting. Prayers were offered by Rev. Dr. Bronson, of Shelburne Falls; Rev. George Lyman, of Easthampton; Rev. Samuel Ware, of Shelburne; and addresses were made by Rev. Mr. Cook and Rev. Mr. Tisbury, of Shutesbury. Narratives of the state of religion in about twenty-five churches were given by the delegates. Seasons of special religious interest have been enjoyed by a few of the churches during the past year. Rev. Jeremiah Pomroy having labored as a colporteur in the county for nine months past, gave an interesting account of his agency in this department.

In the afternoon Rev. John D. Smith, of West Charlemont, preached the communion sermon, and the Lord's Supper was then administered. The whole occasion was one of great interest, and was well calculated to promote the cause of vital piety in the churches, and to give a new impulse to the great work of evangelizing the world. T. P. J.

ORDINATION IN CONWAY, MASS.—Rev. George M. Adams, of Castine, Me., and recently of the Theological Seminary, Andover, was ordained on the 18th inst. over the church and society in Conway, Mass. Invocation and reading the Scriptures by Rev. Moses R. Cross, of South Deerfield; introductory prayer by Rev. David A. Strong, of South Deerfield; sermon by Dr. Dwight, of Portland, Me.; ordaining prayer by Rev. Thomas Cook; charge to the pastor by Rev. T. Packard, Jr., of Shelburne; right-hand of fellowship by Rev. Lyman Cutler, of Pepperill; address to the church and people by Rev. Samuel Harris, of Pittsfield; concluding prayer by Rev. Dr. Hitchcock, of Amherst College; benediction by the pastor. A congregation of more than a thousand people listened with deep interest for three hours to the services of the occasion The singing, by a choir of fifty performers, was in a style well suited to the occasion. The examination of the pastor elect on the preceding evening, in the presence of a large congregation, filling the vestry of the church, was highly satisfactory to the council.

Since the organization of the church in Conway, eighty-two years since, eighteen revivals of religion have been enjoyed, from which about 600 persons have been added to its communion. Six pastors have been settled over this church.

Rev. John Emerson, settled in	. .	1769
" E. Hitchcock, D.D., "	. .	1821
" Daniel Crosby, "	. .	1827
" M. G. Wheeler, "	. .	1834
" Samuel Harris, "	. .	1841
" George M. Adams, "	. .	1851

From this town have originated a considerable number of orthodox Congregational ministers. The subjoined list contains their names:

Rev. Joel Baker, died at Granville, 1833.
" David Dickinson, of Benton, N. Y.
" H. G. O. Dwight, missionary at Constantinople.
" Stalham Clary, died at Hopewell, N. Y., 1831.
" Samuel M. Emerson, died at Heath, 1841.
" John A. Nash, teacher, Amherst.
" Edward W. Root, of Williamsburg.
" Samuel Ware, resident in Shelburne.
" Joseph K. Ware, of Canandaigua, N. Y.

T. P. J.

Rev. Mr. Eggleston, of the Center Church, New Haven, has declined the "call" of the church and society in Waterbury, Ct., and accepted that of the Second Congregational Church in Brooklyn, N. Y. His installation at the latter place will occur about the middle of October.

BIBLE UNION.—The American Bible Union (Baptist) will hold its anniversary on Thursday, Oct. 2, in Dr. Cone's church, Grand-street, at 9 o'clock, A. M., and through the day and evening. A committee on the correction of the English Testament meets at the Society's rooms, 30 Chambers-street, Sept. 26, composed of the following persons:

S. Adlam, of R. I.; James Pyper, of Canada W.; James Inglis, of Mich.; J. L. Waller, of Ky., General Chairman of the Southern Provisional Committee for a Revised English Version; D. E. Thomas, of Ohio; Elder James Challen, of Cincinnati, Secretary of the American Christian Bible Society; and Hon. Thomas Swaim, of N. J.

COLLEGES.

AMHERST COLLEGE.—The Freshman class in this institution numbers 62; a larger class than has been entered for several years. The Library effort goes bravely on; nearly eighteen thousand dollars have been subscribed of the twenty thousand which are needed, for the building and the books, and the remainder is being secured. The labors and prayers of thirty years ago are coming to their fruitage.

COLLEGES OF THE WEST.—We have been trying to keep up with the statistics of Western Colleges, but must give it up. In a late number of the *Tribune*, the religious newspaper of the "United Brethren's Church," we find notices of three institutions not on our list—"Mount Pleasant College," "College at Farmersville," and "Hartsville University."

ALBION FEMALE COLLEGIATE INSTITUTE, MICH.—Established under the auspices of the Methodists. Rev. C. T. Hinman, President. The first commencement-day was July 23. A correspondent of the N. Y. *Recorder* says:

"You ask, 'Where are our colleges for ladies?' Here is one in the center of Michigan, a State only fifteen years old, which received its corporate powers more than a year after, and has in the first class, sends out *six* young ladies with the degree of 'Mistress of Science and the Arts,' while Rutger's Institute, in your great and ancient city, at its twelfth commencement, graduates but *seventeen*. The compositions were read in presence of a large audience, by the authors themselves, except in the case of one who was sick; and in maturity of thought and elegance of style, they might safely be pronounced worthy of the occasion, as emanations from well-trained minds. You will perceive that the course of study prescribed embraces the usual branches of the college course for males, except the languages."

FEMALE MEDICAL COLLEGE AT BOSTON.—Upwards of fifty pupils, gathered from all the New England states, have already attended this school to learn to be scientific midwives, nurses, &c. The *Congregationalist* says—

"The objects of the association are of great public importance, and such as must commend themselves to general favor and support. The plan of providing the community with thoroughly-qualified female physicians, to administer to their own sex, in circumstances and complaints peculiar to them, is certainly a most humane and commendable one."

LITERARY.

Wilson's monthly *Book Trade* paper says that in the year ending July 1, 1851, there were 1176 distinct works published in this country, making 1298 volumes, and containing 213,049 pages, an average of 164 per volume. Of the volumes, 817 were published in New York, 223 in Philadelphia, and 203 in Boston. The works of fiction were 249, religious 170, history and travels 121, biographical 96, scientific 50, metaphysics 8. We then have of mathematical works, 17; classical books, 7; dictionaries and treatises (not grammars) on language, 13; school books, 50; legal works, 43; medical works, 47; agricultural, 20; practical mechanics, 18; artistic, 6; architectural, 8; political, 16; commercial, 12; orations, 3; works entitled essays, in general, 11; manners and morals, strictly so called, 18; social economy, comprising cook books and works for housekeepers, 15; natural history, 8; miscellaneous, embracing works not within the scope of either of the above divisions, and often possessing considerable literary merit, 48.

Longfellow's writings are re-published in Great Britain by no less than eight rival houses, and at the railroad depots boys are crying his writings in neat volumes at one shilling each. A late London journal says he is the poet most read in England at the present time, Tennyson not excepted. We should like to know how much he gets for copyright. Of course, the London booksellers are not such "pirates" as to reprint a foreign author's work without making a liberal compensation. Eh?

"Our Country for the sake of the World." A sermon in behalf of the American Home Missionary Society. Preached in the cities of New York and Brooklyn, May, 1851. By David H. Riddle, D.D., Pittsburgh.

John P. Jewett & Co., Boston, have published in pamphlet form a series of essays by Rev. Leonard Woods, D.D., on the "Theology of the Puritans," which were first published in the Puritan *Recorder*, which paper says of them—"This production settles the question, What is the theology of the Puritans?"

M. Poussin, late minister of France to this country, has in preparation a volume for popular circulation, on the comparative merits of the French and American constitutions.

The Presbyterian Family Almanac for 1852 is published by the O. S. General Assembly's Board of Publication—in size and general appearance closely resembling the Tract Society's almanac. The last 19 pages are occupied with the statistics of that "branch" of the Presbyterian denomination. If each of the other "branches" should publish its almanac—how many would there be in all?

"Infant Baptism a Part and Pillar of Popery." By John Gill, D.D. Revised and edited by George B. Ide, D.D., pastor of a Baptist church in Philadelphia. Published by the American Baptist Publication Society. Sold in this city by L. Colby. 18mo, pp. 125. From a very exaggerated statement of the extent of the Unitarian declension in the city of Boston, overlooking the general stability of the body of Pedobaptist churches in New England, Dr. Ide draws a most absurd conclusion as to the exclusive credit due to the Baptists for the existence of orthodoxy and revivals in this country.

The American Journal of Science and Arts. Conducted by Professors B. Silliman, B. Silliman, Jr., and James D. Dana, Vol. 12: No. 34, for Sept., 1851. The leading article is by Prof. F. Shepherd, on the Geysers of California. Prof. Dana's account of the Coral Reefs is continued. Some notes of Prof. Silliman's European tour.

Rev. J. N. Danforth, of Alexandria, whose contributions to the religious press have for nearly 30 years been numerous and valuable, is about to publish a volume of selections from his pieces. It will be warmly welcomed by very many personal friends all over the country, and be a valuable addition to our current literature.

The "Family Circle and Parlor Annual" is now published by J. G. Reed, 140 Fulton-street. Terms, $1 a year. Each single subscriber receives an engraved copy of Stuart's Washington, 14 by 20 inches, or if preferred, an engraving of "Christ's Blessing," of about the same size.

The sales of the Methodist Book Concern at New York amounted last year, according to the exhibit of the agents, to over $200,000.

Hunt's Merchants' Magazine for September is, as usual, full of the most varied and valuable matter, profound disquisitions, important statistics, information on the course and aspects of trade, legal decisions, historical records, &c. The portrait of C. Duryee, of Rochester, the manufacturer of weighing scales and machines.

The Baptist Almanac for 1852, issued by the Baptist Publication Society, pp. 48, of which 10 are occupied with valuable Baptist statistics and institutions. In the grand total of 784,028 Baptist communicants in this country, are included 64,788 called "Anti-Mission Baptists." Are they part of the same body with the others?

"Secession considered as a Means of Reformation." A sermon preached in the First Presbyterian Church, Chicago, Ill., July 13, 1851, by H. Curtis, Pastor. It has always been regarded as an honorable trait in the character of President Edwards, that in his controversial writings he aimed to state the positions of his opponent in as full and clear a manner as the opponent himself would state them. Mr. C. *quotes* a series of propositions, which he proceeds to combat without naming the author from whom he quotes.

"The Illustrated New Testament" is published in numbers, by R. Sewell, edited by D. Mead, 123 Fulton street. No. 1 reaches to Matth. 16, v. 24. Ten cents per number, volume $1.

"The Christian Parlor Magazine" has many good things, and some that fall below its mark. It has lately given portraits of Rev. Drs. Cox and Potts, of which we will only say that we are very glad these honored brethren are so much better looking than the pictures.

Two important works have lately been published in this city from the pen of Rev. John G. Fee, the excellent and martyr-like Anti-Slavery preacher of Kentucky. Sold by W. Harned, 48 Beekman street.

1. "An Anti-Slavery Manual: The Wrongs of American Slavery Exposed by the Light of the Bible and of Facts; with a Remedy for the Evil." 12mo., pp. 178.

2. "Non-Fellowship with Slaveholders the Duty of Christians." pp. 68.

"A Discourse on the Book of Job." By Eli Noyes, A.M., Pastor of the Roger Williams Church, Providence. Published by request of the R. I. Q. M. Ministers' Conference. Mr. Noyes, in this discourse gives a very plain form the results of a good deal of learning, analyzing the whole Book of Job.

Nineteenth Annual Report of the Massachusetts Anti-Slavery Society. Boston. 8vo., pp. 107.

"Rule and Misrule of the English in America." By the author of Sam Slick, the Clock-maker, &c. Harpers, publishers. 12mo., pp. 379. Judge Haliburton gives a free and full expression of his views on local politics, which are of the Tory and High Church order. He goes back to the first settlement of the English in America, and gives the Republican Dissenters a thorough scolding throughout.

The new and splendid edifice on Beacon street, for the use of the Boston Athenæum, is completed. The entire cost of the building is not far from $125,000.

John Wiley has published, two volumes in one, 12mo. pp. 251 and 197, Sir Charles Lyell's "Travels in North America, in the years 1841-42; with Geological Observations on the United States, Canada and Nova Scotia," without the larger plates.

An unknown philanthropist in Springfield, Mass., has sent to Dr J. W. Stone, of Boston, $1,000 in U. S. six per cent. Stocks, to aid in the advancement of the phonetic reform. A gentleman recently deceased, is also said to have left $10,000 for the publication of a Phonetic Lexicon, to be completed in four years.

A new weekly paper has been commenced at Pittsburgh, called the *Christian Herald of the African M. E. Church*. It is the organ of a Christian organization of no inconsiderable extent. The minutes of the Ohio Conference report the appointment of preachers for twenty-two circuits and missions.

Mr. Bryant, in a letter to the *Evening Post* describing the great State Fair at Rochester, observes:

"Two book stores on the ground contain all the American publications on agriculture, gardening and husbandry, and among them are several of which I had not before heard. I look upon their appearance at the fair as an indication that the habit of reading books on agriculture is becoming more general."

John P. Jewett & Co., Boston, have in press the thrilling tale of "Uncle Tom's Cabin," by Mrs. Harriet Beecher Stowe, which has been for several weeks in course of publication in the columns of the *National Era*, Washington. We predict a wide sale for it, as the best of the author's writings yet before the public.

"Life and Character of Prof. Edward C. Ross, LL.D." An Address delivered at the Free Academy, July 22, 1851, by Robert Kelly. Published by the Board of Education of the City of New York. Dr. Ross was professor of mathematics and natural philosophy in the Free Academy, and one of the ablest of the able teachers whom our city authorities have gathered to give the finish to the education of our choicest youth.

FOREIGN.

The U. S. mail steamer Washington, from Bremen via Southampton, arrived on Tuesday afternoon with English news to Sept. 10. Among her passengers were the captain and crew of the yacht America, sold to the British. The Baltic arrived out on the 9th. The U. S. steam frigate Mississippi ran ashore, Aug. 31, off Smyrna, and would have to lighten before she got off. In consequence, Kossuth and his companions are expected to go to England.

The American exploring expedition in search of Sir John Franklin has made an interesting discovery which proves that Sir John and his party wintered to the northward of Port Innis, Wellington Channel, in 1845-6. The discovery was made in August, 1850; and shortly after this, the squadron became packed for the winter, near Cape Martyn. They then drifted with the ice near 1850 miles, to Cape Walsingham, and were liberated on the 18th of June, 1851, and resumed the search for the lost explorer.

The official report of the census of Ireland confirms previous statements. In 1841 there were 1,384,360 houses, 1,472,787 families, and 8,175,124 persons; in 1851, there were 1,115,007 houses, 1,207,002 families, and 6,515,794 persons; a decrease of 269,353 houses, 265,785 families, and 1,659,330 persons—a falling off of 20 per cent. What volumes are told in those few figures!

The Evangelical Alliance closed its conference on the 29th of August, in harmony and good feeling. Never before had so many Christian men from the continent met in London; of Americans less than 20, of Europeans 300. One from Italy was Signor Saffi, one of the triumvirate. The Lord's Supper was administered, with exercises in English, French, and German. The farewell speech was delivered in an admirable spirit by Rev. James Stratton, who, addressing himself to all the nations who composed the meeting, spoke to each some words of Christian sympathy and kindness. Especially did the remarks relating to the intercourse of England and America call forth the warm applause of the audience. They must not, they could not fight. They were brethren; yet he knew that "a brother offended is harder to be won than a strong city." Therefore let a spirit of conciliation and friendship be constantly cherished. England, he said, would be a David to brother Jonathan.

THE AMERICAN EXHIBITION.—The tide of opinion is quite turned in regard to the American part of the Great Exhibition. From the mistake of some over-sanguine friends, the space reserved in the Crystal Palace for the exhibitors of the United States was greater than was occupied, and the articles presented were many of them of a class more useful than showy, and stood in marked contrast with the contributions of luxurious France and despotic Austria. The *Times*, which is generally received as the spokesman of John Bull's real feelings, set up a system of taunting and sneering which, considering that our countrymen were there as guests, was neither gentlemanly nor pleasing. Our friends could only say in apology for our leanness, that we were not there, that it was only a most partial representation of our industrial skill, &c. But now results begin to show themselves, and it turns out that the American part of the show has unusual importance. Our reaper gains the highest honors; our plows take the first premium; our locksmith picks all other locks, and defies the world to pick his own; our anti-friction press gains the highest approbation; our agricultural products, wheat, bacon, cotton and tobacco, are of the primest quality. And the growling *Times* itself, finding the best on the other leg, now fawns on those it barked at, saying—

"It is beyond all denial that every practical success of the season belongs to the Americans. Their consignments showed poorly at first, but came out well upon trial. Their reaping machine has carried conviction to the heart of the British agriculturist. Their revolvers threaten to revolutionize military tactics as completely as the original discovery of gunpowder. Their yacht takes a class to itself. Of all the victories ever won none has been so transcendant as that of the New York schooner. The accounts given of her performances suggests the inapproachable excellence attributed to Jupiter by the ancient poets, who describe the King of the gods as being not only supreme, but having none other next to him. 'What's first?'—'The America.' 'What's second?'—'Nothing.' Besides this, the Baltic, one of Collins's line of steamers, has 'made the fastest passage yet known across the Atlantic,' and, according to the American journals, has been purchased by British agents '*for the purpose of towing the Cunard vessels* from one shore of the ocean to the other.' Finally, as if to crown the triumphs of the year, Americans have actually sailed through the isthmus connecting the two continents of the New World, and, while Englishmen have been doubting and grudging, Yankees have stepped in and won the day. So we think, on the whole, that we may afford to shake hands and exchange congratulations, after which we must learn as much from each other as we can."

GENERAL NEWS.

THE JESUITS IN NEW GRANADA.—A correspondent who is well posted up in regard to all matters connected with the Spanish South American States, says that the recent troubles in New Granada are all attributable to the machinations of the Jesuits. The present administration of that country is eminently liberal, having already liberated the slaves, and deprived the priests of those privileges which hitherto placed them above the reach of the laws. The liberals have further declared the necessity of the expulsion of the Jesuits. Hence the machinations of the latter, both in stirring up insurrections and instigating neighboring powers to acts of hostility against New Granada. Our friend furnishes the following extracts from a communication written by a priest in a Carthagena newspaper (the *Porvenir*) of July 5th, which will best give an idea of their feelings and intentions. Let the reader remember that this is only that side of the Romish priest which he is too politic to show in our country. The writer defends the right of priests to join political societies, particularly that called the "Liga Patriotica," or Patriotic League:—

"I, a member of that Society, and at the same time a priest of the Most High, feel called upon to take the pen." "I urge all ecclesiastics not to remain inactive in an affair in which the great interests of the church are compromised, and consequently its ministers." "If I did not see the church attacked, the archbishop's demands despised, on subjects affecting his spiritual powers, I should be the first to put myself to the cheerful and evangelical life of the fisherman Peter; but no. A great exertion is making to bury the church under the thick clouds of all sorts of religious sects. The barbarous and tyrannical government of Spain never dared to violate the rights of the church, but always respected them, as every government should."

The following passages are translated from an article in the *Porvenir* of July 15th, addressed "to the clergy of Carthagena," and signed, "A clergyman, member of the League."

"Devoured by an ardent love of the religion of the Crucified, the result of my Catholic principles, and much more being a guardian of the rights of that church founded by Jesus Christ, and built on the blood of so many martyrs, who have not wished to spare it in order to preserve it from the barbarous power of the many enemies who have always attacked it, I must call the attention of the clergy of my diocese to the afflicted state of the Grenadan church. Yes, beloved brethren! Disciples of Jesus Christ! The church is ready to fall; for its walls are mined, and in the day of their explosion there will be no remedy, and all will perish under its ruins. You know that we already have laws which attack doctrine and discipline: bills which diminish the sacraments of the new law—the law of grace: and petitions which deprive the councils of their authority. By these the church will very soon fall, and we all shall be the cause of its ruin, if we do not take arms against the assaults of our adversaries. It is time for you to prove whether you are true disciples of Jesus Christ. I proclaim to you that whoever remains inactive is blameable for not understanding his mission. I believe that the clergy of this diocese, like those of Funja, will raise their voice against any disposition to assail the divine dispensations by attacking the church."

"And do not tell me that we are called to respect and obey the laws: for although this is true, it is also true that it is our duty to disobey every barbarous, usurping law which is contrary to the divine spirit of the scriptures; for, as we read in apostolic acts—'We ought to obey God rather than men.' With regard to opposing the

Editors' Cable.

FAMILY WORSHIP. A Series of Prayers for every Morning and Evening throughout the year; Adapted to Domestic Worship by One Hundred and Eighty Clergymen of Scotland. New York: R. Carter & Brothers. 1851.

It seems to be a prominent design of the Messrs. Carter in the selection of their publications to promote piety—to render aid in the cultivation of personal, family and social religion. Almost every issue from their press has some bearing on this great object. The work before us belongs to a class to which we confess we are not partial, because liturgical compositions are apt to be used not as helps to extemporaneous prayer but as substitutes for it, and with the exception of the few inspired examples of this sort, there is no form of prayer that is worthy of such a place. Yet such a work properly prepared and discreetly used, is often of great service in kindling devotion and in assisting the utterance of persons unused to the language of prayer. The head of a family who is embarrassed by diffidence, or who begins domestic worship late in life, may be greatly assisted by a manual of devotional exercises; even though he should not use the forms prepared by others, the perusal of them may suggest to him topics of prayer and modes of expression that will assist his own timid and feeble utterance. Heretofore it has been almost impossible to find such a manual, dissociated from the fasts and feasts and various seasons of the Episcopal Church. That deficiency is supplied in the work before us. We have here the compositions of many devout minds, embracing a great variety of thought and expression, and adapted strictly to the family in its various phases, without reference to the church calendar. The prayers are short, varied, comprehensive and fervent.

This volume would be a valuable gift from parents to a son just entering upon married life—a hint of the importance of family worship and an aid in sustaining it with edification. The minister of Christ may also refresh himself for the devotional exercises of the pulpit by the perusal of these prayers.

The book is printed in type sufficiently large for aged persons. Its price, we believe, is $3.00—for more than 800 pages of rich devotional reading.

SCENES AND LEGENDS OF THE NORTH OF SCOTLAND. By Hugh Miller, Author of the "Old Red Sandstone," &c. From the Second London Edition. Cincinnati: William H. Moore & D. Anderson, 118 Main-street. 1851.

The learned and eloquent geologist appears in this volume in a purely literary character. His "First Impressions of England" showed an acquaintance with elegant literature and the qualities of fine writing no less remarkable than his profound intimacy with the science to which he has espoused himself. But with narrative, story, and scientific description, there were intermingled in that observations and discussions of geological theories. In this book, however, Hugh Miller appears as the simple dramatist, reproducing home stories and legends in their native costume and in full life. The volume is rich in entertainment for all lovers of the genuine Scotch character.

It is worthy of note that a Cincinnati house has anticipated the New York publishers in spreading this spicy dish before the public.

Judge Strong, of Flushing, L. I., is preparing a "Harmony of the Gospels," on a new plan, pp. 500, to be issued from the Methodist bookroom.

"He selects as his main text the evangelist which is most full, in reference to any particular portion of gospel history, and places this in large type, in a column on the left, extending about half way down the page. On the right of this, and parallel to it, he places the corresponding history by the other evangelists, in smaller type. From these parallel passages, thus placed in full view, he takes out whatever may be found in the right hand column, which was omitted by the evangelist he has chosen for the main text, and inserts it in *smaller type* in the column on the left."

Below this is a paraphrase, explaining the whole narrative.

THE NEWLY-BORN.

As I sat alone in my chamber one dark and stormy night, I fell to musing about an infant's soul—whence it comes, and how it is united to the body; and as I mused I dropped asleep. Suddenly I thought I was in a splendid palace; its floor was polished marble that shone like glass; its ceiling was so high that it seemed to be above the clouds, but I could see upon it carvings and paintings of most exquisite forms and colors; the hall was so vast that I could not see the walls on either side, but all around me on the marble pavement were beautiful images and ornaments of silver and gold, and fountains were playing, and jets of light were streaming from branches of gold and crystal. Above, it was all one blaze of light, yet I could see no chandeliers, and knew not whence the luster came. Far down the hall—as far as my eye could reach—and stretching up from the pavement to the dome, were bands of angels, with shining faces, and pure white wings, some with trumpets of silver, some with harps of gold, and some with instruments which I had never seen, and the music of which was sweeter than any I had ever heard. I fairly cried for joy as I listened to the sweet sounds that came from that beautiful choir. Presently I saw in the distance a burning flame; it grew brighter and brighter, and gradually shaped itself into a throne white and dazzling. It was so bright I could not look upon it, but turned my eyes away. When I ventured again to look that way, I saw what seemed be a little speck of white floating toward me upon a beam from this throne, and as I looked it grew and spread itself till I beheld a dove, with soft, white wings, pure as snow, flying gently into my very arms. Overjoyed I put out my hands to clasp it, when from the angelic bands there came a burst of music, louder and sweeter than before—the lights went out, the palace disappeared,—all was silent and dark, and I was sitting alone in my chamber.

It was a dreary night. The wind was blowing, the rain was falling, and the blinds swung and rattled as if they would break from their hinges. Presently I heard a noise like a gentle tapping on the window; I listened for a moment and thought it was a gust of wind. Soon it came again, tap, tap—tap, tap, till wondering what it could mean, and half trembling with fear, I rose and went to the window. There I saw what seemed in the darkness to be a bird flapping its wings and dashing its bill against the pane. In a moment I saw it was the same sweet dove that I had seen in the palace hall. I opened the window and took it in:

Come in, come in, my pretty dove
How cam'st thou here,
From that fair land of light and love,
To this so drear?

"God sent me from my home above
To this so drear,
And bade me with His own pure love
Thy heart to cheer."

Come to my heart, my pretty dove
And take thy rest;
Come nestle here with God's own love
Upon my breast.

"I'll fold my wings upon thy breast
Although defiled;
I'll nestle here and be at rest
As God's own child;

I've left my Father's home awhile
To dwell with thee,
To cheer thee with my Father's smile.
Thy child to be;

I'll stay with thee, [come,] good, come ill,
No more to roam,
Obedient, till my Father's will
Shall call me home."

I awoke and found it was a dream; and yet it was not all a dream, for the joy of my dream remained, and I folded to my breast the pure, sweet gift of Heaven.

A LOOK INTO ETERNITY.—When Summerfield was on his death-bed, he exclaimed, "Oh, if I might be raised again, *how could I preach!* I could preach as I have never preached before—*I have had a look into eternity.*"

PRACTICAL.

Sabbath Evening at Home.

When Sabbath bells have ceased their sound,
And the hours of day are passed,
And the twilight draws its curtain round
And shadows gather fast—
There is one spot, and one alone,
Round which our hearts must cling,
And fondest memories, one by one,
Their choicest treasures bring.

That spot is home; its sacred walls
Admit no discord then;
Nor crowded marts, nor festive halls,
Nor gayest haunts of men,
Can know a joy so sweet and pure—
None such to them is given;
Might joys like this for aye endure,
This earth were quite a heaven.

Home's well-beloved group! its Sabbath song!
Its tones I seem to hear;
Though borne full many a league along,
They come distinct and clear.
Oh, Sabbath night! oh, treasured home!
Fond pride of memory's train—
And thoughts of ye, where'er I roam,
Shall bring my youth again.

A Vain Hope.

Many men in California are acting out a character they do not dream of ever carrying away from here. They are pursuing branches of business they would not, for all the money in the world, stain their reputations with at home. Or they are indulging in practices the very mention of which, as habits of theirs, in a parlor at home, would bring the burning blush of shame to their cheeks! But they are now deluding themselves, that by and bye when they go home it will be as easy to rid themselves of all contamination from these evil habits as it is for a miner to cast off his mountain attire and resume his former citizen dress! But they forget the great fact that this is impossible. If they have debased their minds and polluted their hearts in California, it is utterly impossible for them to find themselves in New York after a passage of thirty days, or the lapse of thirty years, what they were when they left home. Character inheres, and becomes too thoroughly a part of the man himself, to be put off at will.

The idea is a delusion most fatal in its *tendency*. I have somewhere read the story of a Queen who desired to inflict a most dreadful punishment on an offending subject, and she presented him with a beautiful garment which she had secretly caused to be impregnated with the most active and virulent poison. When once dressed in that garment, all unsuspicious of danger, he received from it at every pore the poison with which its texture had been filled, and ere he was aware it was rankling in every vein, and inflaming every part.

But tamely and feebly does this represent the soul-destroying, mind-polluting influence of vicious associations and a demoralizing business. A man that has violated his conscience, and defiled his heart, cannot go away from the scene of his folly into the association of innocence and purity with an unburdened spirit, or the buoyancy of mind which belongs to conscious innocence —*The Pacific.*

Decrees and Free Agency.

The following paragraph from the *Presbyterian of the West* presents, in our judgment, a very conclusive argument in a very few words:

"Two leading objections are urged against the doctrine of Divine decrees, viz: that it is inconsistent with man's free agency, and that it makes God the author of sin. There is a very short method of testing the strength of these objections. We propose to the opposers of this doctrine the following question: *Do the Scriptures teach that God decreed any one event which was brought to pass by the instrumentality of men?* If the opposer did he decree the taking of Babylon, and the restoration of the Jews at the end of seventy years? Or did he foreordain the crucifixion of Christ? Will any one venture to deny that both these events were foreordained? See Jeremiah xxv. 24—27; Acts ii. 23, and iv. 27, 28. Since these events were evidently foreordained, were those by whose instrumentality they were brought to pass, deprived of their free agency? and did God become the author of their sins? If God's decree did not, by either of these instances, destroy free agency or make him the author of sin, is it not evident, beyond all cavil, that these two objections are utterly without force? nay, that they are urged against the plain and admitted teaching of the Bible?"

Fulfilling Agreements.

The remark has been made by observing men that while regard to strict veracity has never been excessive in the community, as a people Christians, there has been for a number of years past a growing looseness in the fulfillment of promises. Less than formerly is the word of individuals considered binding, causing them, without evasion or subterfuge, to do, so far as possible, exactly what they have agreed. They have become careless, doubtless have worked as temptations to lead many astray from an abiding reference to truth in all the relations and transactions of life. But no cause in this matter can be found in justification of wrong—it is wrong so enormous as that of disregarding the claims of veracity. For the moment a man feels at liberty to neglect a business agreement by forgetfulness or sheer indifference to it, he may on the same ground fail of meeting his obligations, and thus the most enduring relations in life, the most exalted reputation in others, and the dearest interest in society, are all put in jeopardy. The safeguards of society are in fact taken away, if it be pervaded by the leaven of unfaithfulness in its members.

We have often been led to remark that membership in a Christian church is no pledge of commercial honesty or conscientious regard to truth. How far this charge holds true, it may not be possible to say. It is certain that not a few feel that at this very point the cause of religion is now lying wounded. Let truth and honesty, and zeal, and faith, and charity, and effort, have been preached and insisted on, they have come to be viewed by many as the sum of what a Christian profession requires. We all know that the age calls for the active and the forth-putting. The order of the day is to go ahead. You must not pause too long to think of obligations which cover the whole tract of life in all the minutiæ of its varied and every-day relations. The consequence of this too often is failure in meeting the claims of moral honesty.

Let the pulpit and the church of Christ direct attention to this subject. The claims of truth in everything, and the fearful fruits of setting it aside, never needed to be more strongly urged. Such preaching as that of the following paragraph in Dr. Wayland's Chapter on Veracity will —ut more than one meridian:—

"Let it be always borne in mind that he who knowingly utters what is false, tells a lie; and a lie, whether white or black, of any other color, is a violation of the command of that God by whom we must be judged. And let us remember that there s no vice which more easily than this stupefies a man's conscience. He who tells lies frequently, will soon become an habitual liar; and an habitual liar will soon lose the power of readily distinguishing between the conceptions of his imagination, and the recollections of his memory. I have known a few persons who seemed to have arrived to this most deplorable moral condition. Let every one, therefore, beware of the most distant approaches to this detestable vice. A volume might easily be written on the misery and loss of character which have grown out of a single lie; and another volume of illustrations of the moral power which men have gained by means of no other prominent attribute than that of bold, unshrinking veracity."—*Ch. Watchman.*

Gross Darkness.

A colporteur in the mountains thus describes a portion of his field: "It is mostly a rough country, where the people are satisfied with few of the refinements of education; and living, as they generally do, on the banks of the water-courses, encircled by high mountains, their facilities for improvement are few. Schools are short and irregular. There is not a good school in a district of twenty miles square. Places of worship are open and unconfortable, and the stated means of grace are rarely enjoyed. There are few stated preachers, and among them not a man of more than common education. Two whom I visited were destitute of an entire copy of the Scriptures, and both were so poor that they were unable to buy a Bible worth 25 cents. There is not a stated prayer-meeting kept up in the county. The sheriff of the county told me that he thought it was seldom there was preaching at more than four places in the county on any one Sabbath in the year. The people are perishing for lack of knowledge.

"In many places they appear indifferent to improvement of any kind. One third of the families were destitute of the Bible, and unable to read it when granted to them; but when you sit down beside them and press the truth home, they appear to feel the importance of salvation. They have no habit of thinking, no habit of praying, no habit of reading, and on these accounts need to be visited frequently and urged to accept of Jesus Christ as made known in the Gospel. A lady told me that she had never heard a man pray except at meeting, until a colporteur prayed at her house when she was sick."

MISCELLANEOUS.

The Sounds of Industry.

BY FRANCES D. GAGE.

I love the banging hammer,
The whirring of the plane,
The crushing of the busy saw,
The creaking of the crane,
The ringing of the anvil,
The grating of the drill,
The clattering of the turning-lathe,
The whirling of the mill,
The buzzing of the spindle,
The rattling of the loom,
The puffing of the engine,
And the fan's continuous boom—
The clipping of the tailor's shears,
The driving of the awl—
The sounds of busy labor,
I love, I love them all!

I love the plowman's whistle,
The reaper's cheerful song,
The drover's oft-repeated shout
As he spurs his stock along,
The bustle of the market man
As he lures him to the town,
The hailing from the tree-top
As the ripened fruit comes down,
The busy sound of threshers
As they clean the ripened grain,
And the lumbers' joke and mirth and glee
'Neath the moonlight on the plain.
The kind voice of the dairyman,
The shepherd's gentle call—
These sounds of active industry,
I love, I love them all!

For they tell my longing spirit
Of the earnestness of life:
How much of all its happiness
Comes from toil and strife,
Not that toil and strife that fainteth
And murmureth all the way—
Not that toil and strife that groaneth
Beneath the tyrant's sway;
But the toil and strife that springeth
From a free and willing heart,
A strife which ever bringeth
To the striver all his part.

Oh! there is good in labor,
If we labor but aright,
That gives vigor to the day-time
And a sweeter sleep at night,
A good that bringeth pleasure
Even to the toiling hours—
For duty cheers the spirit
As the dew revives the flowers.

Oh! say not that Jehovah
Bade us labor as a doom!
No, it is His richest mercy
And will scatter half life's gloom!
Then let us still be doing
Whate'er we find to do—
With an earnest willing spirit,
And a strong hand free and true.

American Science.

American science has already acquired a name that is respected throughout the civilized world. It has given man the four most precious boons he has received for two centuries—the cotton gin, the steamboat, the electric telegraph, and chloroform. As respects the meteorological and astronomical departments of science, it has taken precedence of every other country. No European researches into the laws of winds and storms have been written with half the success as has marked the labors of Maury, and Espy, and Redfield. The astronomical observations at our various observatories are conducted with a precision and skill nowhere surpassed. Our Nautical Almanac, especially that part of it relating to the lunar distances, founded on the researches of Mr. Longstreth, a merchant of Philadelphia, by unequaled exactitude has excited the astonishment of the scientific men of Europe. The new method of recording right ascensions and declinations, discovered by Prof. Mitchell, of Cincinnati, is of the highest importance to astronomical science; its permanent adoption at Greenwich is the best of all testimonials to its worth. Our country indeed need not be ashamed of her position in the scientific world while she is honored with such names as those that adorned the long roll of the twenty meeting last week—Agassiz, Pierce, Henry, Mitchell, Bache, Maury, Olmstead, Hitchcock, Harris, Hare, Rogers, Loomis, Wilkes, Hall, and scores of others in whose favor every intelligent American will feel a just pride.—*Courier and Enquirer.*

Superiority of the Celts.

Alexander Mackay, of London, in his work entitled The Western World, tells the following good story, to illustrate the prevailing belief of his race in their own superiority to all other classes of men. Meeting a Scotch Highlander, on one of his tours, by the name of Mackenzie, the conversation took a turn towards the superior capacities of the Celtic race.

It was his profound belief, too, that what the Celts were to the rest of mankind, the Mackenzies were to the Celts. To some curious philological process which I could not follow, he gravely deduced all the Presidents of the Union, either directly or indirectly, from the clan. Madison was clearly a Mackenzie, as he proved by the analogy subsisting between the two names, perceptible after dropping several letters and putting others in their places. Nay more, the elements of such a rate that a child may readily understand and advance with it, being illustrated with 128 engravings and 30 elegant maps, and just completed. Price 75 cents.

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Education of Daughters.

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An angel might covet the mission which is assigned to a mother. Your child, who thinks of finishing her education at sixteen, may soon have entrusted to her keeping a son, in whose soul may glow the energies of Milton, or of Newton, or of Washington. God did not make her to play a waltz or dance the polka. She is created a little lower than the angels. When the waning stars expire, she is still to go careering on in immortality, till she reaches that climax of happiness—in the presence of God. Appreciate the exaltation of her nature, her duties, and her destiny. Let not the noble intellect where dwells her immortality be unheeded. The years of youth are soon gone. The moments in which a young lady can attract attention by a few superficial accomplishments are as transient as the morning dew. But there are life-long cares, and responsibilities which will weigh upon her. And when she has passed through her threescore years and ten, and, venerable in age, she sits by the fireside with her children and grand-children around her, accomplished scholars and honored statesmen may be among their number, who shall assemble in her chamber with emotions of love and reverence.

Violation of Solemn Engagements.

Not long since, in walking over the various parts of one of the best conducted lunatic asylums of our country, in company with its excellent president, while admiring the cleanliness, the order, nay, the *elegance* of its rooms, and the kind and cordial manner in which my friend Dr. B., the principal manager, was received, we knocked at the door of a apartment which was opened by a tall, elegantly formed lady, of refined taste, fascinating manners, and apparently of deep piety. My friend introduced me as a Christian minister, and our conversation was of a very interesting and delightful character. Nearly an hour thus passed, when she requested that we might have, before our separation, a short season of prayer; we complied with her request, and then bade farewell to each other, probably to meet no more till the last great day.

As we passed to another patient, my conductor remarked, that the lady we had just left was now in a very happy state of convalescence, and would probably soon return to her home. She had been an inmate of the institution for nearly two years, having been first introduced as an almost hopeless case. I asked him as to the origin of her malady; and learned that it was the result of sinful treatment on the part of a clergyman who had pledged her his troth previous to her marriage; but who suddenly broke off the engagement, on discovering that her property was less than he at one period had supposed it to be. Over his name, his denomination, and his residence, let a veil be drawn; there is no doubt that his conscience, the expression of public opinion, and the forebodings as to his future account at the bar of God, have already inflicted on him no small punishment.—*Watchman and Reflector.*

The tombstone of John Conder, D.D., an evangelical divine of some note (d. 1781), bears the following, appended to the dates of his life and death, and written by himself.

"Peccavi.
Resipui. Confidi.
Amavi. Requiesco.
Resurgam.
Et ex gratia Christi,
Ut ut indignus,
Regnabo."

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